



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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September 29, 2000

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Stewardship/United Catholic Appeal calls on us all to give

By Greg Otolski

During the next two months, Catholics throughout the Archdiocese of Indianapolis will be asked to share their gifts of time, talent, prayer and treasure with their parish and larger archdiocesan community.

The 2000 Called to Serve Parish Stewardship and United Catholic Appeal campaign has begun. The theme of this year's campaign is "Called to Serve: Bringing Generous Hearts into the New Millennium."

This year's goal is to raise a minimum of \$4.8 million. Last year's goal

was \$4.5 million and a record \$4.78 million was raised. Parishioners will be receiving pledge cards soon.

"Through his people, the Lord continues to comfort the poor, feed the hungry and minister to the sick," said Archbishop Daniel M. Buechlein.

The archbishop said the Called to Serve campaign "provides each of us with opportunities to exercise our responsibilities as stewards of God's gifts. It also helps our parishes and our archdio-

cese to fund essential programs and services that truly make a difference in our community."

Of this year's \$4.8 million goal, 71 percent, or \$3.42 million, will go to fund a number of shared ministries and 29 percent, or \$1.38 million, will be used to help home missions.

Home missions are parishes and parish schools in the archdiocese that cannot financially sustain themselves without the help of other members of the arch-



diocese.

Shared ministries are the ministries that don't serve a specific parish, but require the support of all parishes. Examples of shared ministries are the six archdiocesan Catholic high schools, the 30 social service programs of Catholic Charities, evangelization programs, educational support for seminarians and care for retired priests.

The archdiocesan chairpersons for the 2000 Called to Serve campaign are Jack and Katie Whelan of St. Monica Parish in Indianapolis.

See UCA, page 8

Bittersweet Confirmation

Longtime friends share faith, sorrow, joy at Great Jubilee Mass

By Mary Ann Wyand

Father Thomas Scecina Memorial High School sophomores Joe Rutski and Evan Knoop of St. Simon the Apostle Parish in Indianapolis have been friends since first grade.

They were confirmed together—with 3,148 other confirmands from throughout the archdiocese—during the Celebration in the Spirit of Hope: The Great Jubilee Mass on Sept. 16 at the RCA Dome in Indianapolis.

Joe and Evan also helped with the presentation of the gifts—with Evan's mother, Sue, and Evan's sponsor, St. Simon parishioner Frank Marino—to Archbishop Daniel M. Buechlein during the eucharistic liturgy.

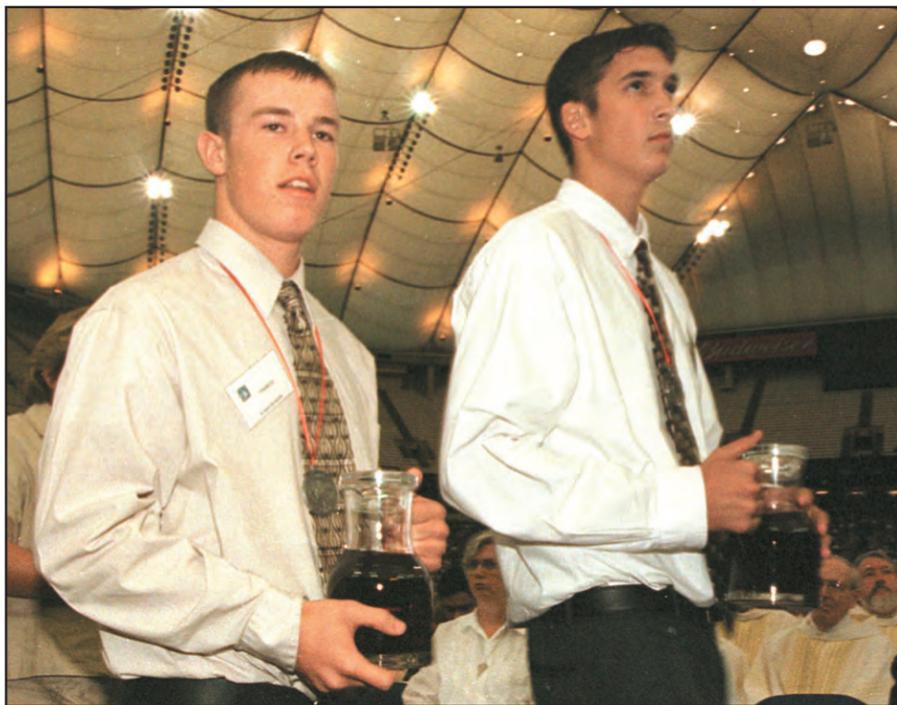
But the Jubilee Mass was a bittersweet

occasion for the boys because Evan's father, Edward Knoop, who was Joe's confirmation sponsor, died unexpectedly on Sept. 9 after suffering a heart attack.

His funeral liturgy was cel-



Edward Knoop



St. Simon the Apostle confirmation candidates Evan Knoop (left) and Joe Rutski prepare to present the gifts to Archbishop Daniel M. Buechlein during Celebration in the Spirit of Hope: The Great Jubilee on Sept. 16 at the RCA Dome in Indianapolis.

ebrated on Sept. 13 at St. Simon Church. More than 1,400 friends and family members were there to pay their respects and show their love and support.

After the funeral, Sue Knoop asked Joe if she could be his confirmation sponsor, and three days later they were at the dome,

See CONFIRMATION, page 2

Bush reiterates opposition to abortion, support for death penalty

Editor's note: Catholic News Service is seeking interviews with the three presidential candidates who have received federal election matching funds. The first interview is with Republican George W. Bush. CNS is still seeking an interview with Democrat Al Gore and has scheduled an interview with Reform Party candidate Patrick Buchanan for Oct. 6. The Criterion will run all the CNS presidential candidate interview stories.

ABOARD THE BUSH CAMPAIGN PLANE (CNS)—Republican presidential candidate George W. Bush reiterated his strong opposition to abortion and support for school choice but respectfully disagreed with Catholic stands on the death penalty and the Comprehensive Test Ban Treaty in a wide-ranging interview with Catholic News Service and *Our Sunday Visitor* Sept. 20.

The 30-minute interview aboard the Bush campaign plane traveling from Pittsburgh to Philadelphia also touched on such issues as the Medicare cuts affecting Catholic hospitals, education, Hispanic voters, the Columbine tragedy and the value of faith-based programs that assist the poor, teen mothers and prisoners.

On a more personal note, the 54-year-old Texas governor talked about the "religious blend of diversity" within his own family and said his favorite Bible passage

See BUSH, page 7

Indianapolis woman to receive Respect Life Award at cathedral

By Mary Ann Wyand

St. Anthony parishioners Bob and Margaret "Peggy" Geis of Indianapolis attend Mass and pray the rosary daily, spend an hour a week in prayer before the Blessed Sacrament and pray in front of an abortion clinic one morning a week.

Peggy Geis believes that this daily prayer time, combined with an understanding of Church teachings and papal encyclicals that address social justice issues, strengthen her resolve to volunteer for a variety of pro-life causes in the archdiocese.

Archbishop Daniel M. Buechlein will recognize Peggy Geis for more than a quarter-century of dedicated pro-life service during the Respect Life Sunday liturgy at 1 p.m. on Oct. 1 at SS. Peter

and Paul Cathedral in Indianapolis. The archbishop will honor her with the 2000 Archbishop Edward T. O'Meara Respect Life Award.

After abortion was legalized in 1973, Geis said, she was shocked that the United States permitted the killing of unborn babies. She began volunteering as the pro-life representative at St. Bridget Parish in Liberty even though she was busy raising eight children.

When the Geis family moved to Indianapolis in 1985, she served Christ the King Parish as the pro-life representative. She currently serves St. Anthony Parish in the same capacity.

"My husband is my prayer warrior and right-hand man," she said. "He prays for me while I do my pro-life work, and he

See LIFE, page 2



St. Anthony parishioner Margaret "Peggy" Geis of Indianapolis displays the T-shirt design for the 10th annual Central Indiana Life Chain on Oct. 1. Geis will be honored by the archdiocese on Respect Life Sunday for her dedication to a variety of pro-life causes.

CONFIRMATION

continued from page 1

somehow carrying on in Ed's absence.

"I've known him for eight years," Joe said of the mentor he chose to be his confirmation sponsor. "I thought about how he's in a better place now. He was a good friend. I miss him."

Remembering conversations they shared during the months of preparation for the sacrament of confirmation, Joe said, "He told me about how he learned about his faith, how he came to know his religion, as he was growing up. And he said not to be scared to follow my dreams and to do what I want to do [in life]."

"There were a lot of people at the funeral," Joe said. "During the homily, Father Peter Gallagher [Seccina's chaplain] talked about how many lives he touched."

At the funeral, Ed Knoop was remem-

bered as an unassuming man who loved to help others. He was a longtime volunteer for St. Simon Parish and the Catholic Youth Organization.

"Ed was very loved," St. Simon parishioner Beth Rutski, Joe's mother, recalled. "He was a CYO coach, the boys' athletic director at the parish and a former president of the St. Simon's Booster Club. He was a true servant."

For his dedication to the Church and exemplary service to young people, the Catholic Youth Organization honored Ed Knoop with the Msgr. Busald Award for distinguished volunteer service in 1999.

"Ed just seemed to be involved in everything," CYO executive director Edward J. Tinder said of his friend. "He did whatever he could to help the parish, and through CYO to help the kids, and he did it all in such a quality way. He was the essence of what an organization like ours is all about, the epitome of a CYO

volunteer. It was an honor to know him and work with him."

In the midst of their sorrow and shock following Ed's sudden death, Sue Knoop said family members will always remember the kindness shown by the hundreds of people who knew and loved him.

"It is just unbelievable to belong to a community that can share that much support," she said. "Both the St. Simon and Seccina families were there for me from the time I walked back into our house after Ed's death. Within a half an hour, our house was full of people and it stayed full for a week. I don't think I could have gotten through that first week without them. I drew a lot of strength from them."

Among those friends was Angie Hyre, the youth ministry coordinator at St. Simon Parish, who talked with Father Patrick Beidelman, the master of ceremonies for the Jubilee Mass, about the Knoop family's loss. Father Beidelman

arranged for Joe, Evan, Evan's mother and Evan's sponsor to participate in the liturgy by presenting the gifts.

"As he accepted the gifts, the archbishop expressed his condolences to us and offered his prayers for Ed and for our family," Sue Knoop said. "He said he was sorry about our situation. I appreciated the archbishop's concern for our family. It was an example to me of how we are all a part of one large Catholic community."

Amazingly, she said, the Jubilee Mass was a time of happiness, even though it was just a week after her husband's sudden death, just seven days after his unbelievable passing.

"I was so happy that Joe allowed me to be his sponsor," she said, "and I could feel Ed's presence with us."

Joe said when he thinks about his confirmation day, he will always remember his friend's father. His confirmation name is Edward. †

LIFE

continued from page 1

goes to an abortion mill with me on Wednesday mornings."

Their children are grown, and Geis enjoys spending time with their 11 grandchildren. She also works part-time as a licensed practical nurse, helping care for a woman who is dependent on a ventilator to breathe.

"More than 40 million babies have died in abortion since *Roe v. Wade* was legalized 27 years ago," Geis said. "I couldn't just stand by and do nothing."

Her list of volunteer activities include:

- serving as a eucharistic minister,
- teaching religious education classes at St. Anthony Parish and "Choose Life" classes at All Saints School and Cardinal Ritter High School in Indianapolis,
- helping with pro-life sidewalk counseling outside abortion clinics as a member of the archdiocesan Helpers of God's Precious Infants ministry and the eumenical Truth and Compassion Ministries,
- assisting with the archdiocesan Birthline ministry as a telephone counselor,
- providing abortion reconciliation counseling for the archdiocese's new Rachel's Companions ministry,
- teaching a "Courageous Love" Bible study class for expectant mothers residing at St. Elizabeth's in Indianapolis,
- and serving on the archdiocesan Pro-Life Activities Advisory Committee.

The U.S. bishops were the first group to speak out against abortion in this country, Geis said, and they continue to lead Catholics in working to end what Pope John Paul II has called "the culture of death."

Geis also volunteered with Operation Rescue during the 1980s and was arrested "about a dozen times" in a number of cities while praying the rosary on private property owned by abortion clinics. Now she stays on public streets or sidewalks while serving as a pro-life counselor outside abortion clinics.

"I believe in standing up for the

Church's teachings," she said. "Education is the key to turning around the culture of death. By educating children about the consistent ethic of life and teaching them to pray daily, we empower them to work to defend life. The young people will turn it around, and we'll have a Human Life Amendment in America someday."

Geis said the first few times that she prayed outside abortion clinics in Indianapolis, she couldn't bring herself to speak to any of the women. Finally, one day, she broke her silence.

"May I help you?" she asked a woman who was going into the abortion clinic.

The woman said no, and Geis continued her prayers.

"Then she came back outside to get something out of her car," Geis recalled. "I found myself saying 'May I help you?' again, and she turned around and started crying and said, 'Yes, you can. I don't want to have this abortion.' She put her arms around me and continued crying, and I had to ask another sidewalk counselor what to do! It was the first time that I'd ever spoken to anyone. We took her to a crisis pregnancy center for help. I believe the 'saves' are the result of prayer. The Holy Spirit guides you in what to say to these women. It's all the work of God."

Through her years of pro-life sidewalk counseling, Geis said, "I have discovered that there is always at least one woman every day who comes to the abortion mill but doesn't want to have an abortion, and she will choose life if someone is there to help her."

When the Birthline telephone rings, Geis said she prays a short aspiration before answering the calls.

"Birthline is listed in the telephone book under 'Abortion Alternatives,'" she said. "We've had so many 'saves' that it has to be providential. I believe God is directing the women to call us. We give each caller information about the developmental stage of her unborn child, tell her about the impact abortion has on women, and give her hope by explaining that we care and want to help."

"One day, the Birthline phone rang and it was a 15-year-old girl who said, 'I want to know what my baby is like,'" Geis

Respect Life Sunday

Respect Life Sunday observances on Oct. 1 in Indianapolis include:

- Archdiocesan Respect Life Mass, 1 p.m., SS. Peter and Paul Cathedral
- Life Fair, 11 a.m. to 1 p.m. and 3:30 p.m. until 5 p.m., Assembly Hall, Archbishop O'Meara Catholic Center
- 10th annual Central Indiana Life

Chain, 2:30 p.m. until 3:30 p.m., along North Meridian Street

- "Abortion and the Conscience of the Catholic Voter," 4 p.m., Assembly Hall, Archbishop O'Meara Catholic Center, presented by Dr. Mark Ginter, assistant professor of Moral Theology at Saint Meinrad School of Theology

recalled. "I asked her if she had had a pregnancy test, and she said yes. When I told her about the development of her child at that moment, she said, 'I knew I had a baby! I'm not going to have an abortion.' Birthline volunteers have had many experiences like that, and they are most certainly due to the grace of God."

Geis said the teen-ager received pro-life assistance as an outreach client at St. Elizabeth's in Indianapolis, delivered a healthy son at St. Vincent Hospital and returned to school to continue her education.

"She learned parenting skills at St. Elizabeth's and is fantastic with her

baby," Geis said. "The pregnancy actually made her responsible. The choice for life changed her. She has the support of her family and wants to become a nurse."

Geis has studied all the consistent ethic of life issues so she can educate people of all ages about the sanctity and dignity of life from conception until natural death.

"I enjoy teaching the Church's 'Choose Life' curriculum," she said. "It was commissioned by the late Cardinal [John] O'Connor and endorsed by the U.S. bishops. It is based on the Church's teachings and papal encyclicals. It is so important to teach students the truth about pro-life issues." †



Jubilee Masses for senior citizens and young adults

Several special Jubilee Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all.

Archbishop Daniel M. Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

- Nov. 1** St. Paul Catholic Center, Bloomington, 7 p.m.
- Nov. 4** St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

- Oct. 22** St. Charles Borromeo Church, Bloomington, 3 p.m.
- Nov. 19** Sisters of St. Francis Motherhouse Chapel, Oldenburg, 2 p.m.



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Archdiocese honors couples married 50 years and longer

By Mary Ann Wyand

Jubilarians honored during the archdiocese's 15th annual Golden Wedding Anniversary Celebration on Sept. 24 demonstrate lives of "faithful and generous married love," Archbishop Daniel M. Buechlein told a near-capacity crowd at SS. Peter and Paul Cathedral in Indianapolis.

"My mom and dad were not much different from you jubilarians," the archbishop said. "Like you, they built on the solid rock of their faith, and so they withstood the unavoidable turbulence and challenges of human life."

"How beautiful is the real love and patience you husbands and wives show each other," he said. "How blessed you are to have this time together in your golden years, even if in sickness."

Praising the couples for their fidelity, Archbishop Buechlein said, "You show us how to live in an imperfect world. Isn't your love for each other something like God's love for us?"

During the Jubilee Year, he said, "I ask you especially to be examples of couples that pray together. Pray for our archdiocese and our priests and all of those who

help carry on God's work. Pray for vocations to the priesthood and religious life. Nothing is more powerful in the ministry of our Church than prayer."

The archdiocesan Office for Youth and Family Ministries sponsored the Mass of Thanksgiving, which coincided this year with the Catholic Church's Jubilee Day for the Elderly.

More than 200 married couples from 39 countries in central and southern Indiana were honored at the Solemn Mass, which included the renewal of their wedding vows with the archbishop.

Couples honored this year represented 11,585 years of married life, said David J. Bethuram, executive director of the archdiocesan Office for Youth and Family Ministries. Twenty-four couples have been married 60 years or more.

When the golden wedding anniversary couples were married in 1950, Bethuram said, Harry S Truman was the president and North Korea had invaded South Korea.

"The average income was \$3,216," Bethuram explained. "Milk was 82 cents a gallon, bread was 14 cents a loaf and gasoline was 20 cents a gallon, while a postage stamp cost only 3 cents."

"In the midst of the building and



Photo by Mary Ann Wyand

Archbishop Daniel M. Buechlein congratulates St. Andrew parishioners Walter and Pauline Witte of Richmond on 63 years of married life during the Golden Wedding Anniversary Celebration on Sept. 24 at SS. Peter and Paul Cathedral in Indianapolis. The Wittes were married on Sept. 1, 1937.

rebuilding of a nation [following World War II], young couples found time for genuine love and marriage," Bethuram

said. "For those couples who lived through these exciting times, the year of 1950 was a golden one." †

Sacred Heart marks 125th anniversary by upgrading neighborhood

By Margaret Nelson

More than 200 volunteers and 30 sponsors helped members of Sacred Heart of Jesus Parish improve the appearance of its Indianapolis south-side neighborhood Sept. 23 through its Angels from the Heart program.

Parishioners, wanting to show their gratitude to God as they mark the 125th anniversary of the parish, gathered

resources and offered to do home repairs and clean-up work for neighbors who are elderly, disabled or unable to afford repairs.

Roberta and Bill Cross came all the way from Texas to help with the parish program. The couple joined his parents, Anna and Robert Cross, who were married and raised their family in Sacred Heart Parish. Though Robert was transferred to Missouri for 37 years, the elder

Crosses moved back to Indianapolis—and the parish—two years ago.

"There's no place like Sacred Heart," said Anna Cross.

Others came from a distance and close by to help with the 18 projects that neighbors requested—painting the exteriors and interiors of homes, cleaning gutters, mowing yards and trimming trees and bushes. Volunteers also put a new roof on a porch, plastered a ceiling, built

a wheelchair ramp, renovated a bathroom, put in a kitchen floor—and even replaced one sidewalk.

There were so many volunteers that the Sacred Heart property itself received a sprucing up. Several people remarked that the courtyard looked like a different place, especially after the tree near Union Street was trimmed to give those who pass by a better view of the Blessed

See HEART, page 28

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Celebration in the Spirit of Hope:
The Great Jubilee
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Editorial

The Criterion promotes Church's teaching ministry

As a Catholic newspaper, *The Criterion* participates in the teaching ministry of the Church. Our editorial opinions are not the uninformed private reflections of editorial committee members. Neither do our opinions express independent "positions" of the newspaper. What we communicate to readers through editorials in *The Criterion* must always reflect the teaching and practice of the Catholic Church. That's why our editorials frequently cite the *Catechism of the Catholic Church* or other documents issued by the pope, the U.S. bishops, or the chief teacher and pastor of this local Church, Archbishop Daniel M. Buechlein.

This does not mean that there is no room for discussion, dialogue or the expression of personal opinion in *The Criterion*. Our mission is to inform, educate and evangelize, and one of the most effective ways to carry out this mission is by encouraging informed, reflective conversations on the issues that most concern the daily life of individuals and families who are struggling to live their faith in today's world. And we recognize that this is, in fact, a real struggle.

We try to serve as a forum for dialogue in various ways through the separate departments of the newspaper, including news stories that report divergent points of view, editorials and columns that comment on different aspects of Church teaching and practice, and, of course, the always-popular letters to the editor.

A recent editorial in *The Criterion* ("Difficult Decisions," Sept. 1) caused some readers to question this newspaper's fidelity to Church teaching on the sacredness of human life. Because we said there are no "Catholic candidates" for political office today—and "no easy way to instantly identify candidates as consistent with the teaching and practice of the Catholic Church"—some readers thought we were minimizing the seriousness of Church teaching on the dignity of human life.

Following guidelines issued by the U.S. bishops in their document, *Faithful Citizenship*, our editorial tried to suggest the range of issues that should be of con-

cern to voters as they evaluate candidates for federal, state and local government. We listed life issues first (abortion, capital punishment, euthanasia, health care and sexuality), and we referred to Pope John Paul II's description of the "culture of life" and the growing "culture of death." We then listed concerns for the poor and marginalized in our society, marriage and family, education and care for older members of society and those who are disabled or who have special needs. Lastly, we identified issues that concern the economy, the environment and the defense of traditional American values.

We did not suggest that all of these issues have "equal weight," but (following the bishops) we did say that it's important to consider all of these issues when making difficult choices about political candidates.

Still, some readers thought we did not emphasize strongly enough the priority that our Church gives to pro-life issues. We regret this. *The Criterion* is "on record" as being absolutely and consistently pro-life on issues touching the moment of conception until natural death. We oppose all forms of abortion and euthanasia, and we stand with the Church in its argument against the need for capital punishment in modern society. We believe that working to eliminate state-sanctioned killing in all its forms is a moral imperative for Catholics, and all people of good will who are striving to be "faithful citizens."

In case there is any lingering doubt, *The Criterion* believes that a candidate's position on life issues speaks directly to his or her "fitness" to govern. Without any hesitation, we encourage our readers to follow the guidelines proposed by the bishops and to "vote life."

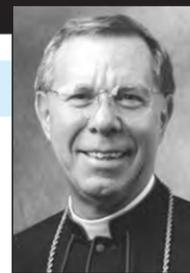
We also continue to maintain that difficult decisions will still have to be made by Catholic voters because, to our knowledge, no single candidate is perfectly "in sync" with the Church's teaching on all issues. Not to vote at all abdicates a moral responsibility to be involved in our political processes.

So, please vote on Nov. 7. Make the difficult decisions that need to be made.

— William R. Bruns

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



Throw-away mentality infects our society

I just returned from a walk, and as I was thinking about the theme of this week's article, I was distracted by the discarded "fast-food" trash alongside White River Parkway. The "throwaway" mentality is appalling, and I think it is symptomatic of our culture. In addition to being a blight on our environment, the syndrome indicates a lack of care for others. I do not believe it is a stretch to say that it bespeaks a lack of regard for life, including human life. Respect for human life is the theme for my thoughts this week in anticipation of Respect Life Sunday, which we observe Oct. 1.

I want to address a concern that I have that I will describe as "selective commitment" to the cause for life in our "throwaway" society. I am motivated to address this issue in response to some recent mail. To put matters simply, let me phrase the state of the question as follows: Why did you Indiana bishops produce a video opposing capital punishment when you haven't produced one opposing abortion?

The Indiana Catholic Conference produced the video on capital punishment as an information piece to promote thought and discussion about the death penalty because circumstances of our day have caused an evolution in applying the traditional (and unchanging) principles that can justify taking the life of a criminal. Confusion exists about the development of thought on this issue, and clearly it needs study. We chose the video route on the occasion of the Church's jubilee observance for prisoners. (By the way, the project was begun before electoral candidates for 2000 were on the horizon.)

At the same time, the clarity of the Church's position on the intrinsic evil of abortion has never been in question, and I dare say there isn't a sincere Catholic who would claim otherwise.

Our Church teaches that there is a consistent ethic of life, sometimes referred to as a "seamless garment." All human life, from the unborn to those who pass on to God's kingdom in natural death, is sacred and inviolable. There is no exception to this principle. Therefore, no one may directly take another human life except in self-defense when one's life is threatened or if it is absolutely and unquestionably the only way to defend another innocent person's life. In addressing the inherent dignity of all human life, the right to food, health care and other life necessities

are also life issues by extension.

Unfortunately, the understanding of the "seamless garment" analogy has been misinterpreted and manipulated to mean that one can pick and choose which life issues he or she will support and which will be rejected.

We know that there are those in our society who are pro-abortion and anti-death penalty. There are some who are for the death penalty but firmly anti-abortion. Some are for abortion in the name of women's reproductive rights, but will oppose partial-birth abortion. Some oppose abortion but affirm a person's right to assisted suicide in the face of a terminal illness. Some reject the significance of a "contraception for convenience mentality" in the challenge to respect human life in our culture. Some appear to have no regard for the needs of the poor. Yet the culture of life is of a piece.

The late Cardinal Joseph Bernardin is usually credited as having introduced the seamless garment analogy in the pro-life arena. When it became apparent that folks were manipulating the analogy to maintain that every life issue is of equal significance, he adamantly declared on the floor of our national bishops' conference that, clearly, the killing of the unborn claims priority on the spectrum of life issues. All life issues are important, but abortion of the voiceless takes precedence. And so one is off-base to say anti-abortion folks are "single issue" or extremist. The same can be said in reference to those who oppose the death penalty or assisted suicide and euthanasia.

Sadly, the "throwaway" mentality illustrated by discarding trash on our streets infects our culture. If a baby is unwanted, if an elderly or disabled person is burdensome or challenged by grave suffering, or if someone has committed a grave crime, the impulse in favor is to discard that life. Yet, childless parents want babies. There is palliative care to minimize severe human suffering. There are folks willing to help care for helpless people. And a criminal should have the opportunity to repent and find salvation.

We must continue to pray for an end to the circumstances that promote a culture that considers human life disposable if and when suffering or physical limitations or unexpected pregnancies cause discomfort or inconvenience. We pray especially on Respect Life Sunday because nothing we do is more powerful than prayer. †

Archbishop Buechlein's intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.



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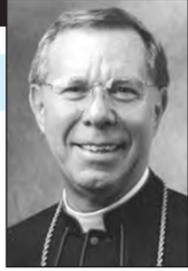
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Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



Mentalidad descuidada infecta nuestra sociedad

Acabo de regresar de un paseo, y mientras yo estaba pensando en el tema del artículo para esta semana, me distraía la basura tirada de un restaurante de comida rápida al lado del White River Parkway. Esta mentalidad descuidada es detestable, y creo que es un síntoma de nuestra cultura. Además de ser una plaga en nuestro medio ambiente, el síndrome muestra una falta de cuidado de los demás. No creo que vaya demasiado lejos al decir que esto indica una falta de respeto a la vida, incluyendo la vida humana. El respeto a la vida humana es el tema de mis pensamientos para esta semana, empezando el Domingo del Respeto a la Vida, que observamos octubre 1.

Quiero mencionar una preocupación mía que describiré como un “compromiso selectivo” con respecto a la causa por la vida en nuestra sociedad descuidada. Unas cartas recientes me motivaron a escribir sobre este tema en este número. Por simplicidad voy a hacer la pregunta así: ¿Por qué ustedes los obispos de Indiana produjeron un vídeo en oposición a la pena de muerte cuando no produjeron uno en contra del aborto?

La Indiana Catholic Conference (Conferencia Católica de Indiana) produjeron el vídeo acerca de la pena de muerte como información para estimular pensamientos y discusiones sobre la pena de muerte porque las circunstancias en nuestros días han causado una evolución en la aplicación de los principios tradicionales (e inalterables) que pueden justificar la toma de la vida de un delincuente. Hay confusión sobre el desarrollo de pensamiento sobre este tema. Claro está que necesita examinarse. Elegimos el tema del vídeo con motivo de la observancia del jubileo de la iglesia para los prisioneros. (A propósito, el proyecto se inició antes de las campañas de los políticos electorales del año 2000.)

Al mismo tiempo, la posición clara de la Iglesia sobre el mal intrínseco del aborto nunca ha estado en duda. Sin embargo, no hay un católico sincero que cuestionara esto.

Nuestra Iglesia enseña que hay una ética constante de la vida, a lo que a veces se refiere como “una prenda sin costura”. Toda la vida humana es sagrada e inviolable, sea los por nacer o los que vayan al reino de Dios por la muerte natural. No hay excepción a este principio. Por consiguiente, nadie puede tomar la vida de otro ser humano directamente, excepto en autodefensa cuando su propia vida esté amenazada o cuando absoluta e indudablemente es la única manera de defender la vida de otra persona inocente. Al hablar sobre la dignidad inherente de toda la vida humana, el derecho de tener comida, cuidado médico y las demás necesidades de la vida también son cuestiones de vida asociadas.

Desgraciadamente, la comprensión de la analogía de una “prenda sin cos-

tura” ha sido interpretada mal y manipulada para dar a entender que uno puede elegir las cuestiones de vida que él o ella apoyará o rechazará.

Todos sabemos que hay personas en nuestra sociedad que están en favor del aborto y en contra de la pena de muerte. Hay personas que están en favor de la pena de muerte, pero fuerte en contra del aborto. Algunos están en favor del aborto en nombre de los derechos reproductivos de la mujer, pero se oponen al aborto de nacimiento parcial. Algunos se oponen al aborto, pero apoyan el derecho de alguien de tener el suicidio ayudado ante una enfermedad terminal. Algunos rechazan el significado de la “mentalidad de contracepción por conveniencia” en el desafío de respetar la vida humana en nuestra cultura. Algunas personas no tienen ningún respeto de las necesidades de los pobres. No obstante la cultura de la vida es una parte.

Al difunto Cardenal Joseph Bernardin se le da el crédito por haber presentado la analogía de una prenda sin costura en la rueda pro-vida. Cuando se hizo obvio que algunos estaban manipulando la analogía de que cada cuestión de vida es de significado igual, en el suelo de la conferencia nacional de obispos él declaró firmemente que obviamente el matar los por nacer, toma prioridad sobre el espectro de las cuestiones de vida. Todas las cuestiones de la vida son importantes, pero el aborto de los sin voz es más importante. Por ellos, uno no tiene razón al decir que aquellos en contra del aborto se enfocan en “una sola cuestión” o son extremistas. Se puede decir lo mismo en referencia a aquellos que se oponen a la pena de muerte o el suicidio ayudado y eutanasia.

Tristemente, la mentalidad “descuidada” ilustrada por tirar la basura en nuestras calles infecta nuestra cultura. Si un bebé no es deseado, si una persona de la tercera edad o con incapacidad es molestia o está desafiada por el sufrimiento grave, o si alguien ha cometido un delito mayor, la reacción inmediata es eliminar aquella vida. Sin embargo, hay esposos sin hijos que los quieren. Hay cuidado paliativo para minimizar el severo sufrimiento humano. Hay personas que están dispuestas a ayudar a cuidar a los sin casa. Un delincuente debería tener la oportunidad de arrepentirse y encontrar salvación.

Debemos seguir orando por el fin de las circunstancias que fomenten una cultura que considera la vida humana a ser prescindible sin el efecto del sufrimiento, limitaciones físicas o embarazos inesperados que causan molestia o inconveniencia. Sobre todo oramos por el Domingo del Respeto de la Vida porque no hay nada que hagamos que sea más poderoso que orar. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Letters to the Editor

Jubilee event was unprecedented

The Great Jubilee 2000 Celebration in the Spirit of Hope at the RCA Dome certainly gave the 30,000 participants an unprecedented occasion to bask in the beautiful and glorious words, “This is our faith... We are proud to profess it in Jesus Christ, Our Lord.”

The *Criterion* staff will certainly do an outstanding job of reporting, particularly for those not able to attend the extraordinary Jubilee 2000 celebration. Many well-crafted words, complemented by illuminating photography, will be necessary to describe the beautifully constructed and decorated altar, the procession of bishops, abbots, priests, religious and laity, and the heavenly sounds of voices and accompanying musical instruments raised in adoration before, during and following the liturgy. Most particularly, it will take inspired reporting to describe the angelic, reverential and joyous facial expressions of the 3,150 young men and women confirmed by bishops and abbots who graciously shared in the remarkable archdiocesan Jubilee 2000 celebration of Christ’s greatest gift to human posterity, our Catholic faith.

Certainly, Archbishop Daniel Buechlein very generously acknowledged the contributions of faithful clergy, religious and lay stewards who gave so unselfishly of their time, talent and treasure in support of the archdiocesan Jubilee celebration. What the archbishop would never acknowledge is that the primary source of vision and faith conviction vital to the success of the Great Jubilee was attributable to his faithful and competent leadership. Undoubtedly, everyone privileged to have attended what surely was the most spectacular event in Indiana history would be pleased to thankfully express to Archbishop Daniel, God’s words, “Well done, thy good and faithful servant.”

Patrick J. McKeever, Indianapolis

Questions headline’s accuracy

I was very surprised when I received *The Criterion* [Sept. 8 issue] to read the headline on the front page: “Vatican says Catholic Christianity necessary for salvation.” Having been a lifelong Catholic, I was taught from my youth that salvation is possible for every human being. That point is made in the article if you read it through (though I am very sorry that Church officials felt it necessary to publish such a document at all, since it seems to contain no new concepts).

That aside, I cannot understand *The Criterion* allowing such a headline to grace its front page. It is not an accurate statement, lacking the careful distinctions which even the letter contained. Had the writer read the entire story, I believe he or she would have found it necessary to write a headline far more nuanced than this one, and far less embarrassing to most of us who are committed Catholics in relationship with many fine non-Catholic and non-Christian friends with whom we expect to have a continuing relationship in the next life.

I am sorry to write this negative letter. I am not ordinarily a writer of letters to the editor, but somehow this seemed to need some comment and I felt compelled to write.

Jeanne Knoerle, S.P.,
Saint Mary-of-the-Woods

Response:

It is difficult if not impossible to communicate nuances of complex issues in a seven-word headline. That aside, we believe the headline in question captured the essence of the declaration *Dominus Iesus*. The nuances are contained in the accompanying article and in the two sub-

sequent articles that we published in the Sept. 15 issue. —WRB

Being gay and Catholic

The Sept. 10 issue of *The Indianapolis Star* featured a full-page ad calling on people of faith to join together on Sept. 16 for a prayer vigil on the steps of the state Capitol. The ad, signed by clergypersons from various churches in Indiana, called on us to pray for an end to discrimination and violence against the gay and lesbian community.

I first heard about the ad when someone from the gospel choir at St. Thomas Aquinas Parish mentioned it during an intention at Mass that Sunday. I imagine that my reaction is one that many gay people have, but I instinctively started to cringe, sure that this person was going to be critical of the ad. I needn’t have worried. The person offering the intention simply noted how few Catholic churches or members of the Catholic clergy had signed the ad and prayed for all Catholic churches to be accepting and welcoming of gay men and lesbians.

I wish I could adequately convey what such a declaration of faith does for a gay person. So often, it’s easy for a gay man or a lesbian to remain invisible, whether at work, at home or at church. We’re socialized to expect to be demoralized, ridiculed, ostracized—thus, my instinctual response to hearing the words “gay and lesbian” spoken in church. To be affirmed so directly only strengthens our faith and nourishes our soul. We feel empowered to live as God created us and to share our spiritual gifts freely and joyfully.

I volunteered to be an usher at the prayer vigil on Sept. 16. It was a dignified, Spirit-filled event of song and reflection. Only one protester showed up with a placard. A family passing by to go to the Jubilee Mass at the RCA Dome read his sign. The youngest member of the family decided to practice his reading skills for his parents: “The Bible says we must execute homosexuals.”

At the vigil, one of my fellow ushers told me that he is a member of All Saints Episcopal Church, a church that is a haven for alienated gay people within the Episcopal Church. When he found out that I attended St. Thomas Aquinas, his demeanor changed and he bitterly told me that he too used to be a Roman Catholic. He then launched into a diatribe that clearly revealed his pain with a Church he felt had failed and betrayed him on many levels. His disdain for my decision to stay in the Catholic Church was apparent, bewildered by a perceived complicity on my part in perpetuating such overt oppression against “my own kind.”

It’s an odd thing about oppression—the opposite effect that you would expect often occurs. Admittedly, it’s as painful to hear the Catholic Church call you “morally disordered” and your relationships “intrinsically evil” as it is to have a car full of fellow human beings shout “Faggot!” at you as they drive by. But do I stop walking in my neighborhood? Do I stop attending the Church that I love? Some do. And some find their way back home, strengthened by the oppression that was supposed to weaken them in their cause. As the gospel choir sang that morning, “Through Jesus Christ all of the old has passed away, for we are created anew.” Through the sacraments of the Catholic Church, I am given the chance to allow Christ to envelop my heart and fortify me in my journey.

I wish that my fellow usher’s heart had been more open to the grace that the Catholic Church offers to those who stick with it. I wish that there would have been more Catholic heroes at the prayer vigil to say with their presence that the Catholic Church is for everyone, that the message of love and inclusiveness witnessed at the prayer vigil is the message of the Catholic Church as well.

I, too, spent many years as an angry
See LETTERS, page 25

Check It Out . . .

"The Spiritual Formation and Vocation of Teachers," a two-day conference, will be held from 9 a.m.-4 p.m. Oct. 12-13 at the University of Indianapolis in Indianapolis. For more information, call 317-923-4839.

Nominations are being sought for the fourth annual Cardinal Ritter High School West Deanery Recognition Dinner to be held at the school on Feb. 1, 2001. Nominees should be persons with a strong connection to the Indianapolis West Deanery. Submit nominations by Sept. 29 to Mary Nuetzman, Cardinal Ritter High School Development Office, 3360 W. 30th St., Indianapolis, IN 46222.

Two doctors with the Indiana University Alzheimer's Disease Clinic will address volunteers with the Catholic Social Services Senior Companion Program and the public on Sept. 29 and Oct. 27 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Dr. Rebecca Evans will discuss the most recent Alzheimer's research at 1 p.m. on Sept. 29. Dr. Beverly Richards will address care-giving issues at 1 p.m. on Oct. 27. Call 317-236-1565 for reservations.

Tickets for Saint Mary-of-the-Woods College's annual **Christmas at The Woods dinner theatre** go on sale Oct. 2 at the Public Relations Office in Guerin Hall on the Saint Mary-of-the-Woods campus. Performances are scheduled for Nov. 29-Dec. 2 at 7:30 p.m. in the O'Shaughnessy Dining Hall. Tickets per seat are \$24, \$28 and \$30. For more information, call 812-535-5212.

Saint Mary-of-the-Woods College is the site for the fourth annual Susan G. Komen Breast Cancer Foundation Wabash Valley Race for the Cure 2000 at 10 a.m. on Oct. 14. Awards will be given to the top male and female runners, walkers and breast cancer survivors in the 5K run and the 5K walk. For more information, call 812-535-5212.

Voter registration will be held at St. Gabriel Church, 6000 W. 34th St., in Indianapolis on Oct. 1 from 8:30 a.m.-12:30 p.m. Applications for absentee ballots will also be available.

St. Louis De Montfort Parish, 11441 Hague Road, in Fishers, in the Lafayette Diocese, will host its **fifth Holy Spirit Seminar**. The 10-week seminar will be held from 7-9 p.m. on Tuesdays from Oct. 3-Dec. 5. For more information, call Vaughn Vernier at 317-842-5869.

Persons who have experienced open-heart surgery are needed as volunteers for the Mended Hearts program in Indianapolis. For more information, call Carolyn Hickman at 317-929-8750.

The Saint Francis Systematic Training for Effective Parenting (STEP) parenting classes will meet on six Mondays from Oct. 9-Nov. 12 from 6:30 p.m.-8:30 p.m. at St. Francis Hospital, 1600 Albany St., in Beech Grove. To pre-register, call 317-236-1526.

The Family Growth Program of Catholic Social Services is offering **parenting classes for the Spanish-speaking community**. The program will be held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis on three consecutive Saturdays, Oct. 7, 14 and 21 from 9 a.m.-noon. To pre-register, call Diana Dass at 317-236-1526.

St. Martin of Tours Parish in Whitfield, in the Evansville Diocese, will host its 125th anniversary celebration on Oct. 1. Mass is at 10:30 a.m. A meal will be served at noon. The church is located three miles south of Loogootee on U.S. Highway 231. For more information, call Vonda Elliott at 812-854-3200.

St. Peter Parish in Brookville will celebrate a five-day renewal mission from Oct. 8-12 at 7 p.m. at the church. Father Robert Morin of the Missionary Oblates of Mary Immaculate of Belleville, Ill., will preach. The theme is "A Year of Favor from the Lord." For more information, call 812-623-3670.

St. Luke Parish in Indianapolis will hold its Christmas Bazaar the weekend of Nov. 18-19 to benefit the parish youth ministry program's annual mountain trip and retreat. For more information, call Virlee Weaver at 317-872-5280.

St. Louis de Montfort Parish in

Fishers, in the Lafayette Diocese, will celebrate its fifth anniversary of Perpetual Adoration in its eucharistic chapel on Oct. 2. The celebration will begin at 7 p.m. with Mass. A reception will follow in the Ministry Center. For more information, call Sara Dugan at 317-845-7537.

"Faithfest 2000" will be held Nov. 11 from 10 a.m.-6 p.m. in the Exposition Hall at the Indiana State Fairgrounds in Indianapolis. The ecumenical event is sponsored by the Church Federation of Greater Indianapolis and features more than 100 multicultural exhibits of churches, ministries and organizations. Main-stage events include choirs, soloists, liturgical dancers and drama. A children's playground, with clowns, storytelling and games, and a youth area, with bands, youth choirs and music videos, are among the attractions. The suggested donation is \$5 per adult.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., in Indianapolis, will host its **annual Holiday Gift Bazaar** on Oct. 22 from 9 a.m.-2 p.m. in the gym. Booth rental space is available. For more information, call Tracy at 317-782-8931.

The Monte Cassino Hill Climb in the town of St. Meinrad will be held on Nov. 5 at 2 p.m. Registration starts at 12:30 p.m. The 8K race will begin at the Monte Cassino Shrine, one-half mile east of St. Meinrad on State Road 62. The race covers hills in and around the town and around the grounds of Saint Meinrad Archabbey. The total elevation will increase by 520 feet during the hill climb. The entry fee is \$10 if postmarked by Oct. 30 and \$12 after that date. The first 100 entrants will receive a T-shirt. Proceeds will benefit Saint Meinrad's Wellness Department. Registration forms can be printed from Saint Meinrad's Web site at www.saint-meinrad.edu or can be obtained by calling Kris Campbell at 812-357-6961.

Northern Kentucky Right to Life will sponsor its 27th annual Celebration for Life on Oct. 8 at Drawbridge Estates in Fort Mitchell in Kentucky (I-75 at Buttermilk Pike, exit 186). Dr. Janet E. Smith, a professor of philosophy at the University of Dallas, Texas, is the speaker. She is the author of *Humanae Vitae: A Generation Later*. A pro-life film will be shown at 1:30 p.m., followed by exhibits

and refreshments at 2 p.m. and the program at 2:30 p.m. Tickets are \$5 per person. For tickets or more information, call Cathy Smith at 859-431-6380.

Saint Meinrad Archabbey's pilgrimages to honor Our Blessed Mother at the Monte Cassino Shrine have been scheduled for Sundays in October. The pilgrimages begin with an opening hymn and a short sermon, followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The dates are Oct. 1, 8, 15, 22 and 29. Services begin at 2 p.m. (CDT), except on Oct. 29, which will be at 2 p.m. (EST). The public is invited. The Monte Cassino Shrine is located one mile east of the Archabbey on State Highway 62. For more information, call 812-357-6582.

Single Catholic women, ages 19-40, who want to learn about the religious life are invited to attend a Benedictine Life Weekend Oct. 6-8 at Monastery Immaculate Conception in Ferdinand. The weekend will focus on the theme "Discernment: Dancing to the Song of the Spirit." For more information, contact Benedictine Sisters Anita Louise Lowe or Jenny Schmitt by e-mail at vocation@thedome.org or call 800-738-9999.

Holy Spirit Parish in Fishers, in the Lafayette Diocese, will present **"Cancer Awareness Through the Eyes of God"** on Oct. 21. The purpose of the educational seminar is to address the primary cancer issues affecting women, men and children. Dr. Patrick Loehrer of the I.U. Medical Center will present the keynote address. The \$15 registration fee includes continental breakfast, lunch and materials. Registration begins at 7:30 a.m. and the program starts at 9 a.m. An optional Mass will be held at 8:15 a.m. For more information, call 317-849-9245.

"Christians and the Death Penalty," a conference on the death penalty for people of faith—both lay and clergy—will be held on Oct. 11 at the Christian Theological Seminary in Indianapolis from 9:30 a.m.-2:30 p.m. A noted author and speaker on the death penalty, St. Joseph of Medaille Sister Helen Prejean of New Orleans, will discuss "Dead Man Walking—The Journey." The cost is \$30 per person or \$15 for students. The fee includes lunch. Registrations are due by Oct. 4. For more information, call 800-746-2310 or e-mail INDUnity@aol.com. †



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VIPs . . .

Constance Redford and Janice Smith were accepted as postulants of the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 14. The rite of acceptance into the postulancy is a ceremony that welcomes women who will begin a time of decision-making regarding membership in the Sisters of Providence. A native of Bowling Green, Ky., Redford attended schools in Ferdinand, Ind.; Louisville, Ky.; and San Antonio, Texas. She received a bachelor's degree in German

from the University of Louisville, a master's degree in social work from Our Lady of the Lake University in San Antonio, and a master's degree in theological studies from the Oblate School of Theology in San Antonio. Smith is a native of Baltimore and attended schools there. She received a bachelor's degree in Greek and Latin from the University of Maryland in Baltimore and a master's degree in the same subjects from Ohio State University in Columbus, Ohio.



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From the Archives

Third bishop died early

The Right Rev. John Steven Bazin succeeded Bishop Célestin de la Hailandière in 1847, becoming the third bishop of the Diocese of Vincennes (now the Archdiocese of Indianapolis).

Born in 1796, in Duerne, France, in the Archdiocese of Lyons, John Stephen Bazin was ordained a priest at Lyons in 1822. He came to the United States in 1830. He served as president of Spring Hill College in Mobile, Ala., from 1832-1836, when he was appointed vicar general of Mobile.

When Bishop de la Hailandière's second offer to resign his office was accepted in July 1846, Bazin was named to succeed him and was consecrated bishop in St. Francis Xavier Cathedral at Vincennes in October 24, 1847, the year Indianapolis was chartered as a city and when it elected its first mayor.

Six months to the day after his consecration as bishop—April 24, 1848—Bishop Bazin died. It was Easter Sunday. It is said that he never adjusted to the climate change from Mobile to Vincennes. On his deathbed, Bishop Bazin named Father Jacques Marie Maurice Landes d'Aussac de Saint-Palais as administrator of the diocese. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)



BUSH

continued from page 1

during the campaign is a reminder that "I shouldn't be taking a speck out of my brother's eye when I've got a log in my own."

Texas first lady Laura Bush sat in on the interview, but did not participate.

The interview followed an early morning campaign appearance at a former Catholic church now used as a community center in the Pittsburgh suburb of Perrysville. Taking questions from an audience of about 150 people, Bush received the most sustained applause of the morning when he spoke against abortion.

"One of the things I do in my speeches," Bush said in the subsequent interview, "and what I'll do as president is to talk about the culture of life, the need for a welcoming society, the need for Americans—no matter what their personal view is on the life issue—that we can do better as a society." He noted that this also included opposition to assisted suicide.

"I recognize that until we have a cultural shift, there's going to be a lot of folks who disagree with my pro-life position," he said. "But that's not going to stop me from setting the goal that the born and the unborn ought to be welcomed in life and protected by law."

Specifically, Bush pledged to sign a partial-birth abortion ban as president, said he supported parental notification before a minor's abortion and spoke against the use of tax money to fund abortions.

Another example of the need to instill a culture of life, Bush said, was shown in the tragedy at Columbine High School in Colorado and similar situations "where

young people have their hearts so filled with hate that they don't think in terms of the preciousness of life."

But the Republican candidate said his commitment to the culture of life does not extend to capital punishment, which he supports and the Catholic Church opposes. The state of Texas leads the country in the number of executions since 1976, with 231, and Bush has kept up the pace since becoming governor in 1994, with 35 executions in Texas in 1999 and 32 so far this year.

It's "the difference between innocence and guilt," he said. "In an abortion, the baby is innocent. The death penalty is a case of a person being guilty."

Bush said he has spoken with Catholic leaders, "some of the really finest Americans I've ever met," about the issue and "I heartily respect their point of view."

"I make the case to them, though, that I believe when the death penalty is administered surely, swiftly and justly it saves lives, it sends a chilling signal throughout our society that we will not tolerate ... the ultimate violent act of taking somebody's life," he added. "But I completely understand the position of the Catholic leadership and I respect them for it."

Bush also spoke against the Comprehensive Test Ban Treaty, which the Catholic bishops had urged the U.S. Senate to ratify. Although he pledged to keep in place the current U.S. moratorium on nuclear testing, Bush said the treaty as currently written "will not keep in check nations that want to acquire weapons of mass destruction" because it is "not verifiable."

On health care issues, Bush said he supported "restoration of many of the Medicare cuts" that resulted from the Balanced Budget Act of 1997. "I'm mindful of the pinch on hospitals," he said. "I'm

mindful of what the Balanced Budget amendment did, and the cuts are beginning to be restored."

Bush also spoke of his meeting in July with Cardinal Bernard F. Law of Boston and Catholic health leaders, the first of what the Catholic Health Association hopes will be a series of meetings with major presidential candidates. As of Sept. 20, Bush was the only candidate to hold such a meeting.

On education, Bush said he supported giving federal education money directly to parents if local schools failed to educate their children.

"If schools cannot teach and will not change, the portion of the money for that disadvantaged child from the federal government ought to go to the parents, with the parents able to make a different choice for that child, including religious schools if he or she chooses," Bush said.

He also touted his education policy as one of the key initiatives that would attract Hispanic voters to the Republican ticket this year. In addition, he cited his support for small business entrepreneurs, his respect for the Latino culture and his national reading initiative "that's going to teach these Latino youngsters how to read in English. To think in English. So they can succeed."

Asked how he would appeal to Catholic voters, Bush said he had a "universal message"—that he would "restore honor and dignity to the White House."

"The Catholic mom or dad is just as offended by the behavior at the White House as any other religious person—or nonreligious for that matter," he said.

Bush also said he would "talk about how I respect faith, the power of faith in our lives." Saying that the Bible "clearly talks about different avenues to heaven," he said he had an "interesting family" in that respect.

"My parents are Episcopal, I'm Methodist,

my brother Jeb's a Catholic," he said. "It's a religious blend of diversity, and I respect the religious nature of our country."

Bush discussed a number of faith-based programs that have succeeded in Texas and which he would like to take nationwide, such as maternity group homes for teen mothers and the InnerChange Freedom initiative that seeks to reduce prison recidivism through Bible studies and assistance from faith-based groups after inmates leave prison.

"If you change a person's heart, you change their behavior," Bush said. "And the whole premise of this interfaith effort of changing hearts is confirming the lessons of the Bible. Or the lessons of whatever other faith you subscribe to. So it's not just a program within the walls of a prison. It's a program that somebody's out there to help you after the walk from the prison."

He said he would create an Office of Faith-Based Action in the White House which would "recruit and encourage faith-based programs to become involved" but would also be charged with informing other government offices that "we don't expect bureaucrats to create rules and regulations that will prevent [faith-based groups] from exercising their call."

Bush cited the case of Teen Challenge, a drug and alcohol treatment program in Texas, whose officials faced so many rules and regulations that they "were getting thwarted and frustrated and didn't want to be involved with government."

He praised Mary Jo Copeland of Sharing and Caring Hands ministry in Minneapolis as one of "the brave soldiers in the army of compassion ... who exist not because of government but because of love." The U.S. government "must not fear these little units in the army of compassion," he said. "We must encourage them."

In response to the last question of the interview, Bush had a surprising choice for his favorite Bible passage of the moment.

The New American Bible translation of the verse he chose, chapter 7, verse 3, of the Gospel of Matthew, reads: "Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own eye?"

The chapter continues: "How can you say to your brother, 'Let me remove that splinter from your eye,' while the wooden beam is in your eye? You hypocrite, remove the wooden beam from your eye first; then you will see clearly to remove the splinter from your brother's eye."

"To unite this nation and lead this nation and bring people together for a common cause requires a leader who understands his own fallibility, someone who's humble," Bush said. "After all, our faith is based upon the most ultimate humble man of all time, Christ, and I think humility is very important in the political process."

"I think one can be a very strong, forceful leader and be humble at the same time," he added. "All of us are sinners, all of us. And in my case I sought redemption and found it." †



Vincetian Sister Colette Baran listens to Republican presidential candidate George W. Bush during a campaign stop in Pittsburgh Sept. 20. Later in an interview with Catholic News Service and *Our Sunday Visitor*, Bush reiterated his opposition to abortion and his support of the death penalty.

UCA

continued from page 1

Jack Whelan said all the funds raised through Called to Serve will be used exclusively for home missions and shared ministries. The costs of archdiocesan operations such as the tribunal and chancery are funded separately through parish assessments.

The Whelans will be attending meetings throughout the archdiocese to discuss the importance of meeting the Called to Serve goal of raising a minimum of \$4.8 million.

"I start by looking at the need, and the need is there," Jack Whelan said. "We're called as a people to serve in our parishes and to serve on a broader diocesan level. We've been blessed with the enormous generosity of our parishioners throughout the archdiocese."

He said it is important for people to remember that in addition to any financial support they can give the home missions and shared ministries through Called to Serve, their parish and the larger archdiocesan Church also need their time and talents, whether it be volunteering to be a eucharistic minister or mowing the parish lawn.

"We all have to look at how we can serve and best use the time, talent and treasures given to us," he said. "The financial treasure we each have can vary greatly, but we all have time and we all have talents we can share. The question for everyone to answer is how can they best use their gifts." †

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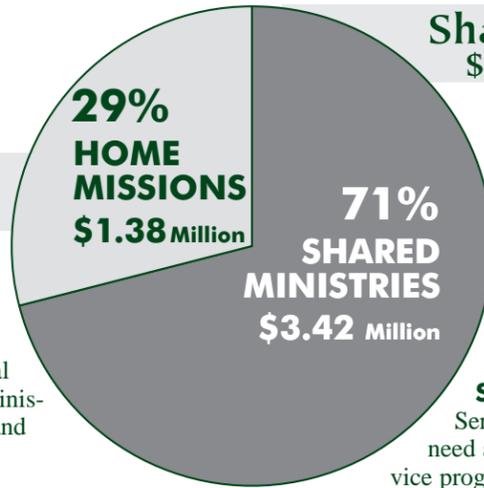
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Workshop about children with special needs is Oct. 3

The Archdiocesan Special Education Task Force will hold a workshop Oct. 3 in Indianapolis for parents and teachers with children and students who have special learning needs.

The workshop will be held from 6 p.m. to 9 p.m. at Roncalli High School, 3300 Prague Rd., in Indianapolis. Several educators and health professionals will discuss a wide range of topics concerning challenged learners. There also will be panel discussions involving teachers and stu-

dents as well as a video on diversity.

The cost is \$5 per family. Child care will not be provided.

Following is a list of scheduled topics and presenters: Homework—Resource teachers Carol Patterson and Janice Stetzel will discuss ways to create a team between home and school. They also will give tips on organizational skills and reducing homework stress.

Student panel—High school students and recent gradu-

ates with learning challenges will talk about their participation in resource programs.

Teacher panel—Resource teachers who teach in Catholic schools will discuss their programs and how to bridge to high school.

Disruptive behavior disorders—Clinical psychologist Thomas A. Battocletti will talk about diagnoses, treatment and understanding of attention deficit hyperactivity disorder, oppositional defiance disorder and other disruptive behavior disorders.

Educational testing—Mary Beth Robinson of St. Mary's Child Center will explain the procedures to initiate the testing referral process and how to prepare for a case conference with confidence, and will discuss the tests and evaluation process.

Advocacy—Kathy Botkin, a registered nurse and state facilitator, will help parents understand how to be an advocate for their child. Botkin is the parent of an autistic and blind child.

Math classroom accommodations—Resource teacher Dawn Hoffman will share math skill tips for students, teachers and parents and will explain "Touch Math."

Vision—Optometrist Mary Van Hoy will discuss diagnosis and treatment of a wide variety of visual perceptual disorders.

Autism and Asberger—Cathy Weinmann, a language pathologist, will talk about the inclusion of students with autism and Asberger syndrome in a typical classroom setting.

Adulthood—Larry Schaaf from the Indiana Department of Education will speak about the transition to adulthood for children with special learning needs.

Diversity video—A video for students, teachers and parents addresses on acceptance of diversity.

(For more information, contact the archdiocesan Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430.) †

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Holy Trinity Place celebrates 20th anniversary Oct. 1

Twenty years ago, Holy Trinity Parish in Indianapolis, under the guidance of Father Larry Crawford, started the first adult day care center in the city.

The idea was to help the elderly postpone moving into nursing homes prematurely by providing them with a place to go during the day where they could socialize and be cared for. In the evenings they would return to their own homes. From this idea, Holy Trinity Place was born.

The center will celebrate its 20th anniversary Oct. 1 from 2 p.m. to 4 p.m. at Holy Trinity Bockhold Hall, 902 N. Holmes Ave. Holy Trinity Place is operated by Catholic Social Services, a member agency of Catholic Charities in the archdiocese.

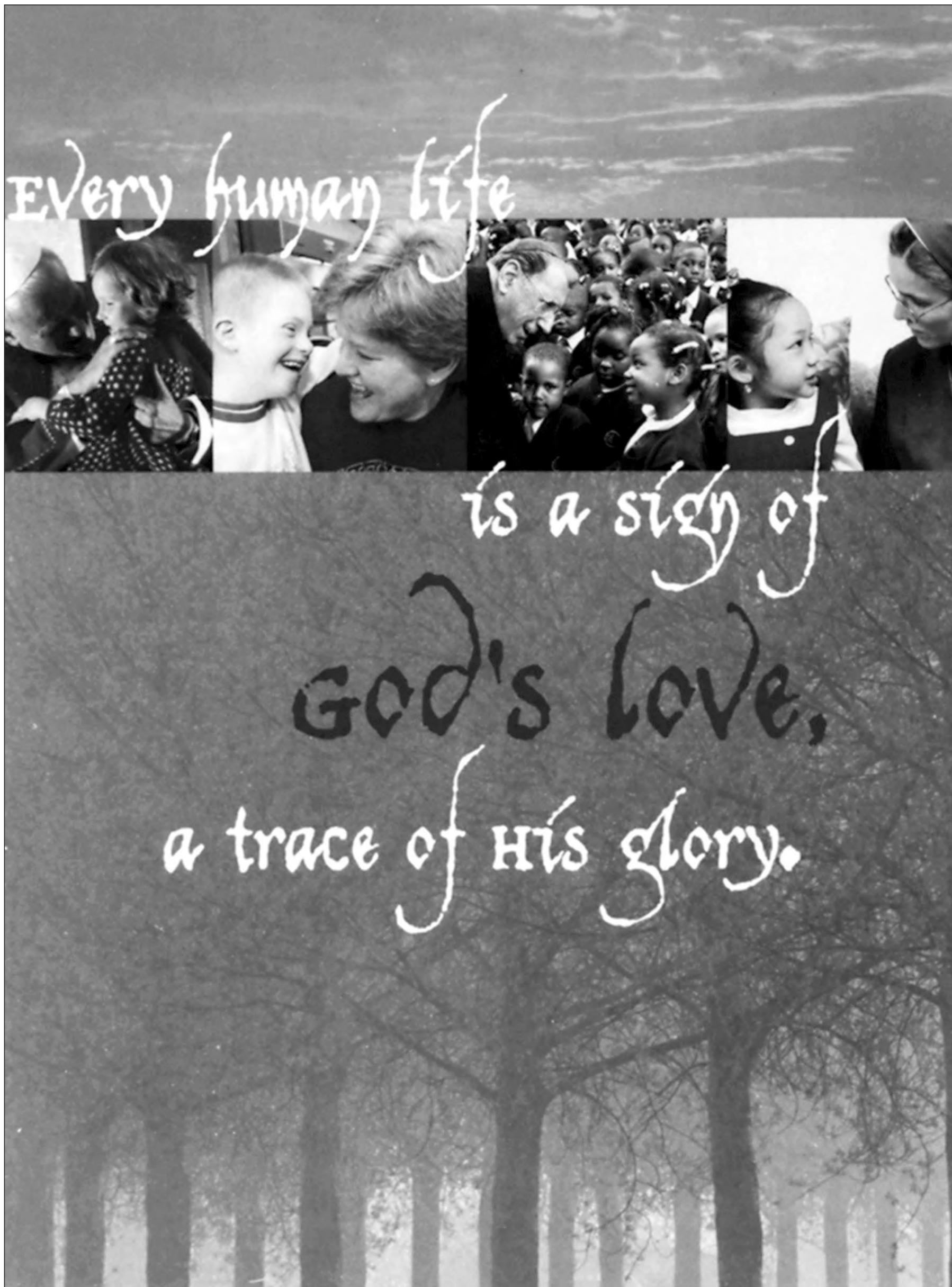
Franciscan Sister Alice Retzner, the pastoral associate at Holy Trinity Parish, became director of the center and opened it Nov. 3, 1980. The original board members were Joanne Barreno, Ruth Brodrik, Theresa Harlan, Marian Jindra, Mary McCracken, Sue Page and Toni Sekula.

Father Crawford and Sister Alice will be honored at the Oct. 1 celebration. The center, which was recently renovated, will be open for tours.

A silent auction to raise funds for the center will be held. †

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Pope calls us to be people of life and for life

By Cardinal John J. O'Connor

In her book *The Long Loneliness*, Dorothy Day says, "We've all known the long loneliness. I have learned that the only solution is love and that love comes with community."

We in the pro-life community know that ours is a lonely work. It is the loneliness of the long-distance runner. We are bound together with love for life and for one another, but even we can be tempted by the noonday devil of discouragement.

When the horror of partial-birth abortion became known, we thought surely this would move legislators. Surely this was the beginning of the end of such barbarity. We watched in disbelief as the President of the United States twice rejected the will of Congress to stop partial-birth abortions.

Proponents of abortion seem to have little concern for whether or not those who are unborn or partially born are human beings. But their argument of "choice" is really much deeper and light years older than they may realize. For what does the argument of "choice" really mean?

To get to the root of the evil, one might read the Book of Genesis and the

story of Adam and Eve, and how God told them they might eat the fruit of any tree but one—the tree that gives knowledge of what is good and what is bad. For Adam and Eve, it wasn't enough to be made in God's image, to be children of God. They had to become gods so they could determine for themselves what is good, what is evil.

And so many of us determine today: For me, abortion is fine. I have my priorities. I have my needs. I will determine for myself what is right, what is wrong. And yet we know that only God is the ultimate legislator of morality. To claim the right to kill the innocent is to claim to be God! Except, of course, the true God would never kill the innocent. That would contradict God's own law.

Pope John Paul II says that "freedom negates and destroys itself, and becomes a factor leading to the destruction of others, when it no longer recognizes and respects its essential link with the truth ... which is the foundation of personal and social life" (*The Gospel of Life*, 19).

This is the case when one makes choices based not on the truth, but only on his or her subjective and changeable opinion, or even selfish interest. This

view of freedom, says our Holy Father, leads to a serious distortion of life in society.

If the promotion of self is understood in terms of absolute autonomy, people inevitably reach the point of rejecting one another. Everyone else is considered an enemy from whom one has to defend oneself. And society becomes a mass of individuals living side by side but without any mutual bond. Each person asserts himself or herself independently of the other and, in fact, intends to make his or her own interest prevail.

We see this in politics and government, where the inalienable right to life is today questioned or denied on the basis of a parliamentary vote or the will of one part of the people. We vote on what is right or wrong. And Pope John Paul II says of this, "To claim the right to abortion, infanticide and euthanasia, and to recognize that right in law, means to attribute to human freedom a perverse and evil significance: that of an absolute power over others and against others. This is the death of freedom" (*The Gospel of Life*, 20).

We change our laws to fit our determination of good and evil. And one immoral law leads to another. Thus,

Derek Humphry of the Hemlock Society could say that *Roe v. Wade* opened the door to euthanasia. *Roe's* declaration "that a woman has the right to control what is happening to her body applies in principle to the right-to-die issue," he said. "It's an opening of freedom's door."

This is what we can do with law in our society.

In many ways, the Church is no longer the great teacher. Nor are the schools, or even families and parents. In our society, civil law has become the great teacher.

The law says it is all right to kill infants. Or the law says it is all right to kill those who are feeble or dying. And the law sometimes says government will pay for it. How many children have been raised in accord with such moral values? How many more before it ends? How do we counter this?

The Sisters of Life, which I founded in 1991, take care of pregnant women, and they help those who have had abortions to pick up the pieces of their lives. They teach the sacredness of every human life. But they do more. And it was for this reason that they were founded. They pray.

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human life is something diabolical, something that can be driven out only by prayer and fasting, supported and within the context of all the pro-life efforts nationwide. This is why the Sisters of Life pray, fast and do penance. They spend about half of each day in prayer and contemplation, and the other half in apostolic works.

What do we need for a new culture of life? Gratitude and joy. Each Sister of Life has in her room a small sign: "Without joy, there can be no Sister of Life."

Life should mean joy—joy in this God who brought us out of darkness into his marvelous light. A people of life, for life.

"Gratitude and joy," our Holy Father says, "and the incomparable dignity of man impels us to share this message with everyone."

That is what the pro-life movement is about. We are not simply anti-abortion as we are so often painted to be. We are pro-life, pro the mystery of life, pro the won-

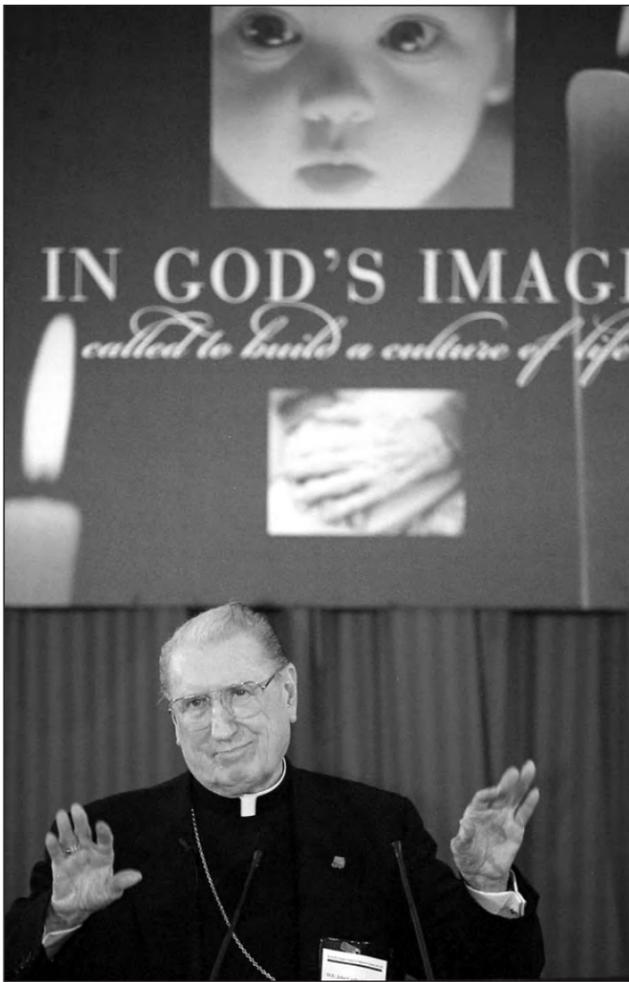
der of life, pro the joy of life. And we are impelled to share this message with everyone.

We need to bring the Gospel of Life to the heart of every man and woman and to make it penetrate every part of society. This involves, above all, proclaiming the core of this gospel, which is the proclamation of a living God, who is close to us, who calls us to profound communion with himself and who awakens in us the certain hope of eternal life.

It is the presentation of human life—as a life of relationship, a gift of God, the fruit and sign of his love—and it is the proclamation that Jesus has a unique relationship with every person, that enables us to see, in every human face, the face of Christ.

(Cardinal John J. O'Connor, Archbishop of New York, died in May. He served as chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities from 1989-92.) †

Cardinal John J. O'Connor, Archbishop of New York, worked tirelessly to promote the sanctity and dignity of life until his death in May. He served as chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities from 1989-92. This photograph was taken on March 3, 1999, during a three-day convocation titled "In God's Image: Called to Build a Culture of Life" at The Catholic University of America's Columbus School of Law in Washington, D.C.



Kids' Corner

Surviving in 'real world' means respecting life, helping others

From the Secretariat for Pro-Life Activities

If you watched the summer TV hit "Survivor," you may have been surprised. It looked like it was going to be about a group of people using wilderness survival skills—like finding enough food and fresh water and building a shelter—to last 39 days on a deserted island. The winner, you'd think, would be the one who did the most to help everyone survive.

But that's not how it turned out. It ended up being a cutthroat game of strategy. The real goal was to eliminate all the other players and avoid getting kicked off the island. Instead of everyone working for the good of the team, with the most helpful members being rewarded by staying another week, the helpful ones were kicked off early because they might win immunity. The final survivor won by grabbing power in an "alliance" with three others in an "us against them" strategy.

Imagine what it would be like to live in a family or neighborhood where people were treated that way, with no sharing and no helping out.

We are all happier and better off living in families, in communities and in a country where we try to respect and protect each other's lives and dignity.

Unfortunately, there are many people today who have lost this sense of being connected with each other. They don't believe that we must treat each other with the same dignity and love that God shows us. This kind of thinking has led to what Pope John Paul II calls the "culture of death." The pope warns that when we stop seeing every human being as special and

sacred, we may start treating people like objects that we can use and that sometimes get in the way of what we want.

The killing of preborn babies in abortion, assisted suicide that ends the lives of the elderly or terminally ill before God calls them home, and research on stem cells from human embryos all violate God's law. It is never right to kill an innocent person for the benefit of someone else. Everyone, no matter how small or weak or old, has a God-given right to life.

That right to life includes people who have committed serious crimes and have been sentenced to die. Even that person's life belongs to God. If God, in his great mercy, wants to give a criminal another two years or 20 years to repent his sins and ask God's forgiveness, that is God's decision to make, not ours. While the state has a right to punish the murderer and protect innocent people from being harmed, that can be done by keeping the murderer in prison for life, a punishment that is more in keeping with the dignity and value that God places on every human life.

Pope John Paul II asks us to help build a culture where every human life is respected and cherished. To do this, we have to turn away from violence and killing as a "solution" to life's problems. With God's grace, and through the love we show each other, we may all one day be real survivors, enjoying the great reward of heaven.

(The National Conference of Catholic Bishops' Secretariat for Pro-Life Activities prepared this essay as a guide for use in discussions with children about the sanctity and dignity of life.) †

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Holy See defends international family rights

By Mary Ann Glendon

The United Nation's Universal Declaration of Human Rights proclaims that the family is entitled to protection from society and the state.

But there is no evidence that the declaration's drafters expected the United Nations itself to play much of a role in protecting the family. The U.N. and its specialized agencies have developed into sprawling bureaucracies entwined with large international lobbying associations.

To understand how the family-protection principle came under attack in the United Nations, consider a series of events that took place in 1995. Early that year, the U.N. Secretariat for the International Year of the Family issued a booklet stating that "the basic principle of social organization is the human rights of individuals, which have been set forth in international instruments of human rights."

That idea sounds innocent enough until you begin to wonder how it fits with the earlier declaration that the family is the basic unit of society. The U.N. Secretariat anticipated this question. It is true, they admitted, that "several human rights documents" refer to the family as the basic social unit and that they guarantee protection and assistance to the family, but "the power of the family is and should be limited by the basic human rights of its individual members. The protection and assistance accorded to the family must safeguard these rights."

No one could reasonably object to that proposition if it simply means that no rights, including the rights of the family, are unlimited. But together with other U.N. developments—notably the subtle erosion of the moral authority of parents in the 1989 Convention on the Rights of the Child—the 1995 guidelines looked like part of a deliberate effort to set individual rights in opposition to family relationships and undermine the status of the family as a subject of human rights protection.

Any doubts on that score were removed by the draft document for the U.N. Women's Conference that took place in Beijing in 1995. Prepared by the U.N. Committee on the Status of Women, the draft barely mentioned marriage, motherhood or family life. When marriage and family life—and even religion—were mentioned, they were presented mainly in a negative light as sources of oppression or obstacles to women's progress.

The U.N. Committee on the Status of Women had become, to a great extent, the tool of special interest groups promoting a brand of feminism that was already passé in the countries where it originated. There were also efforts to promote notions of more recent vintage: the idea that the family—and sexual identity—are just arbitrary categories, socially constructed and infinitely malleable.

At the Beijing conference, a coalition led by the European Union continued this two-pronged effort to "deconstruct" the family and remove every positive reference to marriage, motherhood, the family, parental rights and religion, all this supposedly in the name of individual liberty and freedom.

But it would be a mistake to regard the assaults on the family-protection principle as merely misguided efforts to promote freedom and equality. They are also about power and interest. Much of the leadership and financial support for these initiatives comes largely from persons seeking not liberation in general, but social control for themselves.

The most unpleasant designs of the backers of international family-planning initiatives can be discerned by the exclusion they are constructing in their home countries: excluding new life through abortion and sterilization, barring the door against the stranger through restrictive immigration policies and turning their backs on the poor through cutbacks in family-assistance programs.

Where foreign aid is concerned, they give millions for "reproductive services" but pennies for maternal and infant nutrition, clean water or primary health care. The main source of all problems in the world, in their view, is overpopulation, and their main solution is to eliminate

poor people.

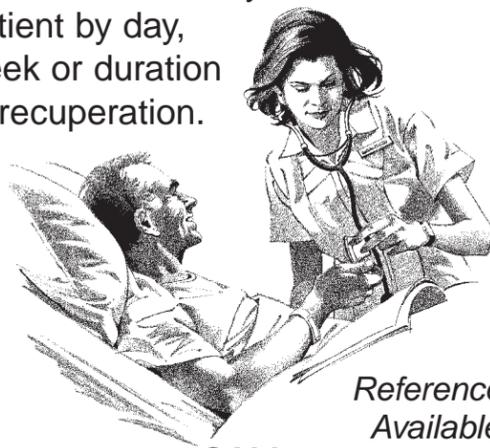
It is easy to see why well-financed, new class-interest groups flock to international organizations like the U.N. and the European Court of Human Rights. Operating far from public scrutiny and democratic accountability, organizations like the International Planned Parenthood Federation have made every effort to turn U.N. conferences into offshore manufacturing sites for converting the population-control agenda into "international standards," which could then be used to influence international agencies, domestic policies and foreign-aid programs. In this way, a controversial agenda can affect the lives of millions of people without ever having been subjected to the test of the ballot box.

The Holy See's activity in the United Nations has shown that even a few voices can make a difference when they speak the truth and call good and evil by name. Much of the best language on social justice in recent U.N. documents is there because the Holy See proposed or defended it. Thanks to the Holy See, the United Nations remains committed to the principle that abortion is never to be promoted as a means of birth control. Even at Beijing, when greatly outnumbered, the Holy See was able to save family-protection language by shining the spotlight into those proceedings. Now the time has come to heed the Holy Father's urgent call to families to become "protagonists of what is known as family politics and assume responsibility for transforming society."

(Mary Ann Glendon is the Learned Hand professor of law at the Harvard Law School in Cambridge, Mass.) †

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Woman finds God's healing love after abortion

By Theresa Bonopartis

"We are to show to those in need his goodness to ourselves ..."

This phrase at Mass speaks to my heart, reminding me of the despair, grief and pain of abortion from which Christ delivered me. It also reminds me of my duty to give hope to those still suffering. My experience, while unique and personal, is not unlike the stories of many other women.

When I was 18 years old and four-months pregnant, I was put out of the house by shocked and disappointed parents. Having broken up with my boyfriend, I finally succumbed to my father's pressure to have an abortion.

Thirty years later, I still can't remember how I got to the hospital. But I'll never forget the sadistic look on the doctor's face as he injected saline into my abdomen. After 12 hours of labor, alone in the room, I gave birth to a dead baby boy. Filled with self-hatred, the thought of death seemed comforting. My downward spiral had begun.

In the next few years, I moved about frequently. When I returned to New York, I found a job and outwardly things seemed fine. But when I thought about my dead child, I would become depressed and despairing. Desperate to be loved, I became involved with the man I would marry, even though he was emotionally and psychologically abusive to me.

Two years later, I was pregnant with our first child. But I was also afraid that God would punish me for the abortion. I prayed constantly that the baby would not suffer for my sins, and I was immensely relieved when he was born healthy.

My marriage began to fall apart soon after the baby's

birth. My husband was abusing alcohol and we were constantly arguing. I knew the abortion was at the root of my problems, but I could not make the marriage counselor understand this.

Soon after our second son was born, my husband overdosed and was rushed to the hospital. During his stay, when I didn't have to worry about where he was or what he was doing, I began enjoying my children for the first time. I promised myself that the children and I would begin a new life if he didn't straighten out his life.

I kept my sanity by praying and reading the Bible. My husband stayed sober for two years before it began all over again. One day, when he was drinking, I took the children and walked out the door. Once again, I found myself with no job, no money and no home. This time, thank God, I had my children.

My sister took me into her already full apartment and, with the help of my family, I returned to school to train as a substance abuse counselor. Although I was immediately offered a job after graduation, this did not raise my self-esteem and I still suffered from depression. It was devastating to have worked so hard to achieve what I had and then be unable to function. I now realize it was God's way of drawing me closer to him.

I quit my job and struggled to stay out of the hospital. My dad supported us. Every day it was a challenge just to get out of bed and take care of the boys. I did, however, begin attending Mass again, sitting in the back of the church, listening for some word of hope that I could be forgiven for my terrible, "unforgivable" sin.

When my older boy was 7, at a meeting of parents of

children preparing for first reconciliation, a priest talked about God's mercy and his desire to forgive any sin, even the sin of abortion. That evening, I left with the first inkling of hope I had known in 10 years.

Before long, I contacted the priest and made my first confession in many years. I also began to receive spiritual direction. It was an effort to do the things the priest suggested, but I was desperate to try.

I felt sorry for the children because they were growing up with a mother who cried a lot and couldn't cope with life. So I prayed, went to Mass every day and spent time before the Blessed Sacrament. But I still could not forgive myself and continued to struggle with depression. I would beg Jesus for healing. I understand now that the fullness of healing must come in God's time.

One night, I felt depressed and suicidal again, but somehow I also felt a deep trust in God. After putting the children to bed, I closed myself in the bathroom, crouched on the floor and repeated over and over the words "Jesus, I trust in you." I don't know how many hours I did this, but well into the night I had a spiritual experience that changed my life. I felt a sense of being on the cross with Christ, but instead of suffering I felt love so intense that it was capable of taking away that pain. I felt his love wash away my sin and I knew my healing was complete.

Since that night of prayer, I have never felt the despair of abortion, only the profound love and forgiveness Christ gave me. I've watched my life be transformed, miraculously, as I've been privileged to help others suffering from the aftermath of abortion.

Before my mother died, I learned that my abortion had

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caused her great suffering. She told me that my abortion was her sin and that she would take it to the grave with her. I was able to comfort her, telling her that we both bore the responsibility. I told her that I forgave her and asked her to forgive me. After that conversation, my mother went to confession to the same priest that I had seen for spiritual direction, and she felt that her terrible burden was lifted.

For some years now, I have worked with the Sisters of Life, conducting days of prayer and healing for those suffering from the trauma of abortion. I have witnessed countless miracles of divine mercy and am convinced that God is marshaling an army of once-wounded women and men to dispel the lies of abortion.

Blessed Sister Faustina Kowalska's diary, *Divine Mercy in My Soul*, tells of words spoken to her by Christ: "Let the greatest sinners place their trust in my mercy. They have the right before others to trust in the abyss of my mercy. My daughter, write about my mercy towards tormented souls. Souls that make an appeal to my mercy delight me. To such souls I grant even more graces than asked. I cannot punish even the greatest sinner if he makes an appeal to my compassion, but on the contrary, I justify him in my unfathomable and inscrutable mercy."

I know this is true. Jesus, I trust in you.

(Theresa Bonopartis assists the Sisters of Life and the Franciscan Friars of the Renewal in conducting spiritual retreats for people wounded by abortion.) †

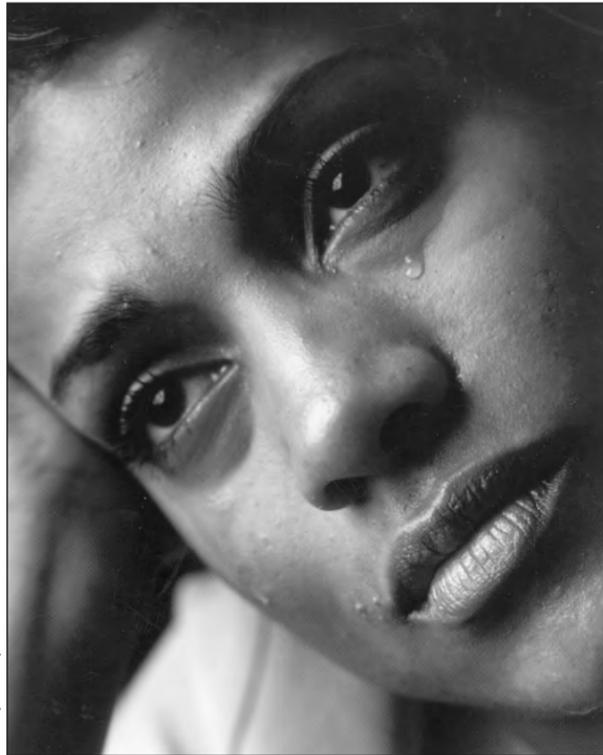


Photo by Bruce Ayres/Stone

Women often feel grief, regret, anger and depression after abortion.

Ministries offer help

By Mary Ann Wyand

Confidential help is available for women and men who are facing crisis pregnancies or have experienced abortion and are struggling with grief, depression and anger.

Nationally, the Project Rachel ministry helps bring healing and hope to people who suffer from the aftermath of abortion. The pro-life ministry's World Wide Web site is www.hopeafterabortion.com.

Another organization, the National Office of Post-Abortion Reconciliation and Healing, Inc., in Milwaukee, may be contacted at noparh@juno.com or by telephone at 414-483-4141.

Locally, the archdiocesan Office of Pro-Life Activities offers Project Rachel assistance with abortion reconciliation and healing. The toll-free telephone number at the Archbishop O'Meara Catholic Center is 800-382-9836, ext. 1521. The direct dial number is 317-236-1521.

The pro-life office also helps pregnant women find the help they need to choose life and carry their babies to term. The pro-life office staff and trained volunteers offer Birthline assistance for crisis pregnancies and also refer expectant mothers to St. Elizabeth's in Indianapolis and St. Elizabeth's Southern Indiana in New Albany. †

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Gospel of Life must be central to political life

By David Walsh

The right to life is the very first right named in the Declaration of Independence. In Thomas Jefferson's memorable formulation, the United States of America was founded on the recognition that all human beings are "endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Pope John Paul II has often noted the special commitment of the United States to human rights. The greatness of our country lies in "respect for the dignity and sanctity of human life in all conditions and at all stages of development," he said during his 1995 visit to the United States.

Today the responsibility is ours to ensure that these same principles continue to inform our exercise of self-government.

Nowhere is this more clear than in connection with the contemporary assault on the fundamental right to life. To devalue life is to strike at the very foundations on which the American republic is erected. Without the right to life, no other rights are possible; to the extent that life itself is jeopardized, all other rights are equally threatened.

So it is that the U.S. bishops have iden-

tified "abortion and euthanasia [as the] pre-eminent threats to human dignity because they directly attack life itself, the most fundamental human good and the condition of all others."

It may well be that the public would prefer not to be reminded of the massive legal violation of human rights which takes place daily in our midst. A decade of almost unprecedented prosperity and the absence of major international tensions have tended to promote indifference to the suffering of others. A conspiracy of silence begins to feed an inclination for collective amnesia and we become less inclined to accept the challenge offered us of "living the Gospel of Life."

Public amnesia, however, exacts a terrible cost. It is nothing less than losing touch with who we are as a nation. Permitting the rights of some to be ignored revises the whole concept of rights. We now regard them not as rights received from our Creator, and therefore "unalienable," but as rights dispensed by courts and legislatures. Like every other creation of the government, rights become subject to emendation and suspension. If the rights of some have become arbitrary, then the rights of all have become uncertain.

But rights are indivisible and an issue of

rights cannot be subjected to the normal give and take of the political process. If only some human beings possess them, then they are not truly human rights. They are merely the advantages that the politically more powerful enjoy over the most vulnerable.

Such domination of some over others is precisely what the rule of law is expected to prevent. Law cannot play favorites and still remain what law is meant to be. An abrogation of the most fundamental right to life, not merely in practice, but in law itself, constitutes more than an ordinary political problem. It precipitates a crisis of a moral and constitutional nature—a crisis which has been ongoing since the Supreme Court legalized abortion in *Roe v. Wade* in 1973.

The Catholic Church was among the very first to draw attention to the departure that *Roe v. Wade* represented from the most basic principles of the American political tradition and to call for its reversal.

And in 1998, the U.S. bishops said, "As Americans, as Catholics and as pastors, we write ... to call our fellow citizens back to our country's founding principles, and most especially to renew our national respect for the rights of those who are unborn, weak, disabled and terminally ill. Real freedom rests on the inviolability of every person as a child of God" ("Living the Gospel of Life," # 6).

American Catholics are uniquely called to be the leaven that spreads through the nation, recalling it to its fundamental purpose. If preceding generations had heard that Americans would one day argue that liberty includes the right to do away with life, they would have been astonished at the illogic. The right to exercise the freedom to make choices presupposes respect for life as inviolable. Choice cannot be regarded as in any sense prior to life.

Our responsibility as Catholics and as citizens does not end with opposition to abortion and assisted suicide. The U.S. bishops emphasize that we must never be indifferent to those "who suffer from poverty, violence and injustice. Any politics of human life must work to resist the violence of war and the scandal of capital punishment. Any politics of human dignity must seriously address issues of racism, poverty, hunger, employment, education, housing and health care. ... Catholics should eagerly involve themselves as advocates for the weak and marginalized in all these areas" ("Living the Gospel of Life," # 23).

Actual public debate may involve a range of complex considerations, particularly in regard to the best way of confronting the challenge. "But," as the U.S. bishops remind us, "for citizens and elected officials alike, the basic principal is simple: We must begin with a commitment never to intentionally kill, or collude in the killing, of any innocent human life, no matter how broken, uninformed, disabled or desperate that life may seem."

As Catholics, we should strive to ensure that our fellow citizens do not forget the primacy of life, or the foundational role it occupies within the constitutional order of rights we enjoy. We must encourage public figures and leaders to defend life.

That common ground is most powerfully present in American secular principles of respect and reverence for individual dignity. By seeking to make the Gospel of Life central to political life, Christians can make their fullest contribution to the common good of the nation.

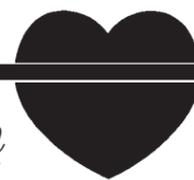
(David Walsh is a professor of politics at The Catholic University of America in Washington, D.C.) †

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Catechism details opposition to death penalty

By Fr. Augustine Judd, O.P.

Many Catholics find the Church's teaching on capital punishment confusing. While Christian faith affirms the sanctity of human life, the Church also affirms the legitimacy of executing a duly convicted criminal in particular circumstances.

To eliminate this confusion, two distinct but related questions need to be considered: Does society have the right to put a criminal to death for a heinous crime? If so, do today's circumstances justify the exercise of this right?

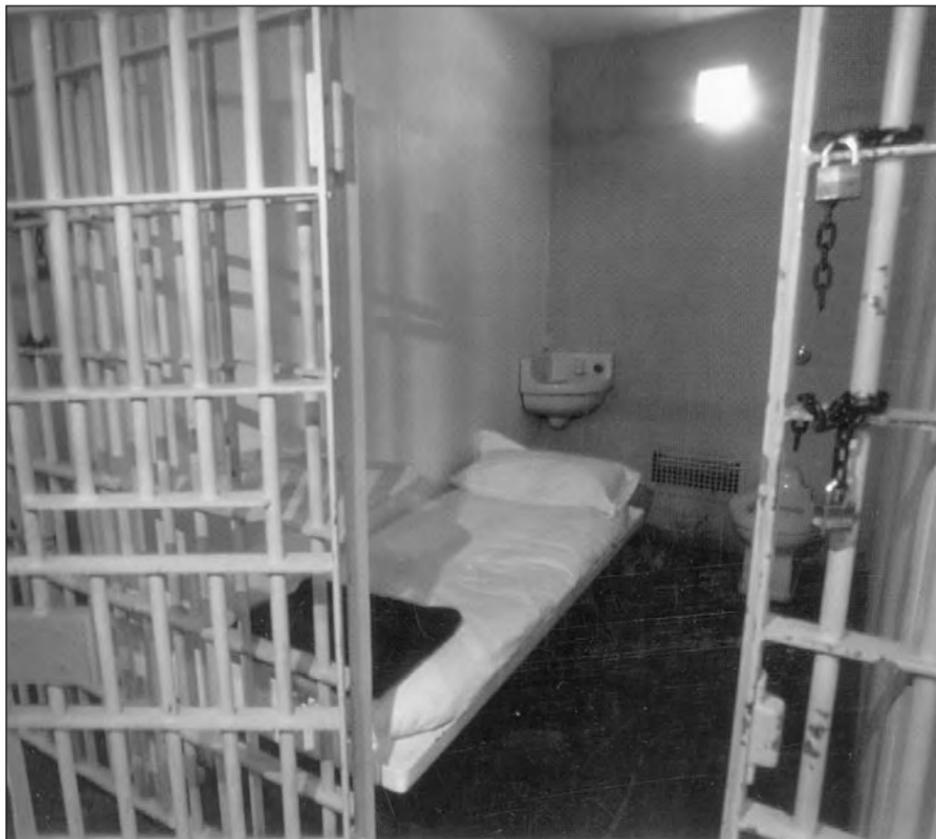
Recent developments have prompted public officials in many jurisdictions to reconsider these two issues. On Jan. 31, Gov. George Ryan of Illinois, himself a death penalty proponent, inaugurated a moratorium on executions in his state for an indefinite period. His move was prompted by the exoneration of 13 Illinois death row inmates since 1977—one more than the number actually executed in that state.

Others have followed Ryan's lead.

At the national level, doubts about the death penalty have spurred legislative efforts. A bill now in the Senate would preserve biological evidence in capital cases for later testing, establish defense counsel competency requirements and inform juries of alternative sentencing options. A bill introduced in the House would require a minimum seven-year moratorium on all executions. Its purpose is to allow all death row inmates the opportunity to explore potentially exculpatory evidence.

The changed attitude about the death penalty among public officials seems to mirror a change in the general population. A recent Gallup poll showed support for the death penalty at its lowest level in 19 years. At 66 percent, it represents a drop of 14 percentage points in six years. Moreover, only 52 percent support the death penalty if there is an existing law allowing life without parole. Ninety-one percent (an 11 percent rise from the previous year) said they believed innocent people have been sentenced to death.

Other factors have raised questions about how fairly the death penalty can be applied. They include well-founded suspicions of racial bias, the growing importance of DNA evidence—which has been responsible for reversing at least eight capital convictions over the past 25 years—and numerous instances that have come to light of inadequate representation. Defendants charged with capital crimes often cannot



The *Catechism of the Catholic Church* remains a definitive source of recent authoritative Catholic teaching on capital punishment. It affirms the right of civil society to inflict the death penalty. However, the catechism explains that, "If ... non-lethal means are sufficient to defend and protect people's safety from the aggressor, authority will limit itself to such means, as these are more in keeping with the concrete conditions of the common good and more in conformity with the dignity of the human person" (# 2267).

Photo by David J. Sarnis/Stone

afford expert counsel and must rely on overworked public defenders or inexperienced, low-paid court-appointed attorneys.

The Church has also asked whether society may take the life of the guilty.

Scripture alone is not conclusive on the matter.

In the Old Testament, the first murderer's punishment is not death. God cursed and banished Cain for slaying Abel, but also threatened a sevenfold vengeance on anyone who harmed him (Gn 4:15). However, when Noah leaves the Ark, the Lord blesses him and says to him, "Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image" (Gn 9:6).

Like the Old Testament, the New Testament is not conclusive about capital punishment.

By the Middle Ages, Christians widely accepted the civil power's right to put evildoers to death.

However, following the lead of St. Thomas Aquinas, Catholic moral theologians continued to qualify the situations where the death penalty may be applied. Eventually, they formulated three general prerequisites:

- For the defense of society—Only a public authority may impose capital punishment. (This condition excludes both individual and mob acts of vengeance.)
- Only if it corresponds to the gravity of the crime—In peacetime, capital punishment is chiefly reserved for

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the crime of murder.

- And only if the accused person's guilt is morally certain—In normal circumstances, this means the accused has the right to a fair trial and a reasonable defense.

Up to this point, we have only examined whether, according to Catholic teaching, society has the right to impose capital punishment. There is another pertinent question that Catholic teaching considers, namely, "Should society exercise that right?"

In other words, authoritative Catholic teaching distinguishes between society's right to inflict capital punishment, and the need to do so. While the Church does not deny the legitimacy of the death penalty under certain circumstances, she does oppose its modern application, given the particular circumstances of our culture.

The *Catechism of the Catholic Church*, published during the pontificate of Pope John Paul II, remains a definitive source of recent authoritative Catholic teaching on capital punishment. It affirms the right of civil society to inflict the death penalty. In explaining the right, however, the *Catechism* adds an important caveat: "If ... non-lethal means are sufficient to defend and protect people's safety from the

aggressor, authority will limit itself to such means, as these are more in conformity with the dignity of the human person" (# 2267).

In *Evangelium Vitae*, Pope John Paul writes: "The nature and extent of the punishment must be carefully evaluated and decided upon, and ought not go to the extreme of executing the offender except in cases of absolute necessity. In other words, when it would not be possible otherwise to defend society. Today, however, as a result of steady improvements in the organization of the penal system, such cases are very rare if not practically nonexistent" (# 56).

According to the Holy Father, a society's inability to protect itself by any other means is the determining factor in the decision to execute a criminal. Since our society can remove those guilty of serious offenses by means of life imprisonment, the Holy Father judges as negligible society's need to use the death penalty. Inflicting capital punishment when it is not necessary would transgress Catholic teaching. The pope's opposition to the use of the death penalty is therefore a legitimate exercise of his pastoral leadership as the Vicar of Christ on earth.

Finally, Catholic teaching on capital punishment is an opportunity for all Catholics to examine their attitudes. While we must show compassion for the victims of crime and support society's legitimate and just self-defense, in Christ we are not free to direct revenge or hate toward anyone. This includes those guilty of criminal wrongdoing.

We must take to heart the words of the American bishops' 1999 "Good Friday Appeal to End the Death Penalty," which notes that, "Increasing reliance on the death penalty diminishes all of us and is a sign of growing disrespect for human life. We cannot overcome crime by simply executing criminals, nor can we restore the lives of the innocent by ending the lives of those convicted of their murders. The death penalty offers the tragic illusion that we can defend life by taking life. ... Through education, through advocacy and through prayer and contemplation on the life of Jesus, we must commit ourselves to a persistent and principled witness against the death penalty, against a culture of death and for the Gospel of Life."

(Dominican Father Augustine Judd teaches at Providence College in Providence, R.I.) †



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Culture of death attacks embryos and elderly

By Richard M. Doerflinger

In *The Gospel of Life*, Pope John Paul II said that modern debates on abortion and euthanasia are a symptom and leading edge of something more profound and insidious. To understand what he meant, consider recent developments on human embryo research and assisted suicide.

With human embryo research, the question that seems to need answering is whether embryos really constitute human life. Can the uncertain status of this conglomerate of a few cells really outweigh the needs of many persons for the life-saving treatments that embryo research may provide?

With assisted suicide, we see almost the opposite argument. Sick and elderly people, it is argued, are full-fledged persons whose rights do matter. These are the very people whose need for treatments (for Parkinson's and Alzheimer's disease, for example) outweighs the merely "potential" interests of the embryo. And because they are persons who deserve respect, goes the argument, their wishes regarding how to end life deserve our respect and even our assistance.

In 1999, the Clinton Administration launched a campaign for federal funding of research requiring destruction of live human embryos. What is truly startling is that proponents of the funding do not deny that these experiments destroy human lives.

President Clinton's National Bioethics Advisory Commission (NBAC) acknowledges that the project will involve the government in destroying human embryos. And the National Institutes of Health Embryo Research Panel said the early embryo "warrants serious moral consideration as a developing form of human life." Yet both groups unani-

mously favor killing embryos for research purposes. By anyone's definition, this is an odd way to show "consideration," much less respect.

Why would panels favoring destructive embryo research make such statements? They are forced by the facts to do so. Research has made the human status of the early embryo more and more difficult to deny. Scientific testimony to the Human Embryo Research Panel confirmed that human development is a continuum from the one-celled stage onward.

But these findings have not slowed down the juggernaut for lethal experiments. Proponents instead resort to arguing that some human lives are not worth valuing or protecting—especially when the life or health of undoubted "persons" may be at stake.

That is why traditional ethical norms on human experimentation have been turned on their head. Society can no longer say that certain things must never be done to fellow human beings, regardless of the possible benefits of the experiment. Thus the weakest and most dependent human beings are redefined as mere research material for the benefit of the powerful.

What about sick and elderly people who want to end their suffering through assisted suicide? Proponents argue that respect for their personhood and autonomy are valid reasons for assisted suicide.

But the assisted suicide campaign is not really based on autonomy. It is based on a view that some human lives have less value, are less worth protecting, than others. By legalizing assisted suicide for one selected class of vulnerable citizens, society makes its own judgment that some people's

suicidal wishes are inherently reasonable and justifiable because they have the kind of lives that society sees no reason to defend.

The Holy Father has spoken of freedom owing a debt to life and truth.

In the area of embryo research, the truth about the humanity of the embryo is known, but is set aside to make way for greater freedom for others. In the campaign for assisted suicide, a person's freedom has been turned against his or her own life, ironically paving the way for greater oppression of the weak by the strong. In both areas, human beings are stripped of their rights and cast aside as disposable objects.

But there is an alternative to this culture in which the strong redefine and exploit the lives of the weak. It begins with a clear-minded recognition of the givenness of human life. This requires humility, a realization that we are not in control of human life. A human life is simply not the kind of thing we can own. Human life must have inherent dignity, and be treated with the utmost respect, if any human rights are to have meaning.

Life is not just a "given"—it is our first and most basic gift, from a Creator who loves us with an unsurpassable love. It is, in the Holy Father's words, "a manifestation of God in the world, a sign of his presence, a trace of his glory ... in man there shines forth a reflection of God himself" (*Evangelium Vitae*, 34).

(Richard Doerflinger is the associate director for policy development for the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.) †

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Gospels led to the transformation of history

By Fr. Dale Launderville, O.S.B.

The New Testament writings, of which the Gospels and the Letters are the two most important categories, were composed between A.D. 50 and 125.

The Gospel writings, composed between A.D. 70 and 95, preserved collections of Jesus' sayings, stories of his miracles and the account of his passion and resurrection.

Jesus had carried out his ministry in Galilee and Jerusalem, but the Gospel accounts were composed by evangelists working within communities in Asia Minor and Rome.

The geographical center of gravity for Jesus' followers had shifted from Jerusalem to the cities of the Roman Empire under the influence of the missionary activities of Paul and others, and of the temple's destruction in Jerusalem.

Paul had begun his missionary work in A.D. 44 or 48. In A.D. 50, he composed his First Letter to the Thessalonians, the New Testament's earliest writing. This letter was directed to the community of Jesus' followers that Paul recently had founded. He wrote this letter to the Thessalonians while he was in Corinth.

According to the Acts of the Apostles, Paul typically began his work in a city by preaching to members of the Jewish synagogue. Most often, conflicts arose through this preaching, but certain members of the Jewish community or citizens of that city would accept his testimony and invite him to their homes.

In cities where Paul successfully founded communities, their gathering places were usually the homes of more wealthy citizens who had accepted the Gospel that Paul preached. These homes became the settings where the Lord's Supper was celebrated and the Gospel was proclaimed.

Beginning with the Babylonian Exile in B.C. 598 and extending through the times of the Greek empires in the eastern Mediterranean region (that is, the Seleucid and Ptolemaic kingdoms) in the third and second centuries B.C., Jewish people had settled in urban centers in Asia, Egypt and Greece. These Jewish communities looked to Jerusalem as their true home but carried on their lives in steady interaction with the peoples of the cities where they resided.

The ways these communities main-

tained their identity while living away from the temple contributed in no small measure to the growth of Judaism centered on the Torah after the temple's destruction in A.D. 70.

The period when the New Testament writings were composed was a time of intense social and political struggle for Jewish communities seeking to maintain their traditions in the face of direct and indirect adaptations required by Roman rulers.

The Jewish revolt against Rome in A.D. 66 led to the second temple's destruction in A.D. 70. This catastrophe removed one pillar of Jewish identity: the temple and its sacrificial practices. The other remaining pillar, the Torah, then grew in significance with gatherings at synagogues for prayer and reflection on the Torah as the Jewish people's distinctive practices.

Paul himself was born into a Jewish family in the Greek city of Tarsus in Asia Minor. In the course of his missionary activities, Paul came to champion the view that individuals who were not members of the Jewish community could become followers of Jesus and join in the communal activities of his followers without first becoming members of the Jewish community, symbolized through the rite of circumcision.

This separation from Jewish practices was founded on the conviction that the glorified Jesus—not the Torah—was the central reality and symbolic focus of the community. But this separation from a key practice that distinguished Jews from gentiles was opposed by members of communities following Jesus, particularly by those people living in Jerusalem and Judea.

Paul's view prevailed, resulting in a rapid increase in the communities of Jesus' followers in Greece and Asia Minor between A.D. 44 and 64.

Scripture for these early communities of Jesus' followers was the Greek translation of the Old Testament, which had been prepared for the Jewish communities in Alexandria from the third to the first centuries B.C.

In their gatherings, the communities founded by Paul read the letters he sent to them and also those he had sent to other communities. Paul's letters speak primarily about the glorified Jesus and do not give a picture of Jesus' life and ministry.

So as the apostles, the authoritative



CNS photo courtesy of Newark Museum

The Church was born in Jerusalem on the Jewish feast of Pentecost when the Holy Spirit descended upon the apostolic community. When the apostles, who were the authoritative eyewitnesses to the earthly Jesus, dwindled in number, the Gospels were written to preserve the story of Jesus' life and of his passion, death and resurrection. Proclamation of the Gospels led to the transformation of the course of world history.

eyewitnesses to the earthly Jesus, dwindled in number, the Gospels were written to preserve the story of Jesus' life and of his passion, death and resurrection. The Gospel of Mark was written in Rome, Alexandria or Antioch (A.D. 70), Matthew's Gospel was recorded in Antioch (A.D. 80-90), the Gospel of Luke was completed in Asia Minor (A.D. 80) and the Gospel of John was written in Asia Minor (A.D. 90-95).

Major social and political factors shaping the environment in which Paul and other missionaries proclaimed the

Gospel included the Jewish population's dispersion to the cities of Asia and the eastern Mediterranean, the stability of Roman imperial rule from the first century B.C. to the fifth century A.D. and the diversity within the Jewish communities around the turn of the era.

The Gospel's proclamation, of course, led to the transformation of the course of world history. †

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University at Collegeville, Minn.)

Discussion Point

Gospel stories inspire and teach

This Week's Question

What New Testament book, passage or saying do you find thought-provoking? Why?

"I work with mildly mentally handicapped children. They are very impressionable, and they need to see the action along with the words. Therefore, a story like the Good Samaritan is important to me because the Samaritan was committed to helping others, and he showed it by his action." (Sheila Guse, Rock Island, Ill.)

"The stories of the Prodigal Son and the lost sheep. I work in sacramental preparation, and these stories have a big impact in explaining a reconciling and forgiving God the Father to both children and parents." (Peggy Hammett, Tyler, Texas)

"It's a passage from John: 'He who lives in God, lives in love.' Love is the driver for any Christian. If we claim to love God, but don't love our brothers and sisters, what good is that?" (Carolyn Protin, Ellicott City, Md.)

"I like the Gospel of Mark because it is down to the essentials of life. It is the Gospel for those who are marginalized." (Anne Thomisee, Little Rock, Ark.)

Lend Us Your Voice

An upcoming edition asks: Name a belief—an aspect of your faith—that strongly influences your thinking and your approach to life.

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo

From the Editor Emeritus/John F. Fink

Kateri Tekakwitha, Lily of the Mohawks

(Fifth in a series)

Ten years after the Mohawk Indians martyred Isaac Jogues and John de Lalande in the village of Ossernenon, near modern Auriesville, N.Y., a baby girl was born there in 1656, the daughter of a Mohawk chief. She was given the name Tekakwitha. Her mother was a Christian, an

Algonquin Indian who had been captured during a raid by the Mohawks on her village.

When Tekakwitha was four, a smallpox epidemic broke out in the village. Her parents and brother died of the disease, and Tekakwitha caught it, too. She survived, but the illness left her severely pockmarked and half blind. For the rest of her life, she saw only shadows, and sunshine hurt her eyes.

Tekakwitha's uncle and his wife cared for her after her parents died, and she lived a normal Indian child's life. But she was

withdrawn from other children. From the time of her childhood, she enjoyed the solitude that the wilderness provided.

As she matured, the women in the village made plans for her marriage, but Tekakwitha adamantly refused to even discuss marriage. From then on she received harsh treatment from the women.

Since the murder of the eight Jesuit martyrs, missionaries had stayed away from Iroquois, and particularly Mohawk, territory. But the Mohawk chiefs approved a peace treaty in 1667, and the Jesuits decided to make another attempt to convert the Indians.

One day, as Father Jacques de Lamberville passed Tekakwitha's long-house, he felt compelled to go in. Tekakwitha welcomed him and told him about her Christian mother. She also said that she wanted to become a Christian.

Father Lamberville gave her instructions and baptized her on Easter Sunday of 1676. She took the Christian name Catherine, or Kateri, in honor of St. Catherine of Siena. As Kateri learned more about her namesake, a true mystic and contemplative, she began to emulate her. She spent long hours

in prayer, became particularly attached to the rosary, and began some of the severe penances that some mystics have inflicted upon themselves. She learned to live always in the presence of God. She became, as she has been known ever since, the Lily of the Mohawks and the Mystic of the Wilderness.

But her behavior antagonized the other Mohawks, especially other Indian women her age. Father Lamberville thought it important to get Kateri to the St. Francis Xavier Indian Mission at Sault St. Louis. In 1677 he plotted with some Christian Indians to take her there. When Kateri's uncle learned that she had left, he chased them in a canoe but was unable to catch them.

Kateri was ecstatically happy at Sault Mission. She deepened her piety as well as her penances and her reputation for sanctity grew. However, she was not to live long. She died on April 17, 1680, with the names of Jesus and Mary on her lips. She was only 24.

Pope John Paul II beatified her on June 22, 1980. Her feast is celebrated on July 14. †

Cornucopia/Cynthia Dewes

Another one of life's little surprises

There are noble ideas that we embrace in life, sage truths that become the politically correct items of the moment. Right now, one of the most popular ones is that animals have rights.

Pet-iness is currently next to cleanliness, which is next to godliness (and probably superior to it) in the pecking order of virtue. Some folks think, not only should animals be treated kindly, but also they shouldn't be eaten or worn by humans. They believe that medical research on animals ought to be eliminated, as well as less gruesome activities motivated purely by human whim and selfishness.

Circuses and zoos are frowned upon with the same distaste we exhibit for medieval bear-baiting. Hunters are the villains of nature's story, rodeos are anathema and pet stores receive fishy stares both from within and without.

One of the most important "dog"mas of animal rights is that animal owners should have their pets spayed and neutered to prevent unwanted critters running around loose. This is because theoretically, in the worst case scenarios, packs of wild dogs

would be attacking infants in their own backyards and scrawny cats turning over garbage cans, not to mention the alligators in the sewer, the ferrets lurking in city parks—you get the picture.

O.K. Fine by me. But, what if some errant dog owner has not done his or her duty? What if some poor doggie was not spayed in time to prevent an unwanted litter of puppies? What then?

Well, what happens is: a) the puppies are drowned by the same churls who let their dog breed indiscriminately; b) they're taken to the dog pound (usually also a death sentence); or c) they're dumped in the country, ostensibly to be rescued by some sucker who lives out there. Perhaps you have guessed by now that my husband and I are just such simpleminded country folk. (I refuse to say sucker.)

The upshot is that we now own not only one dog, but two: Fred and Ginger. Some miscreant dumped them on our road. They were promptly rejected by the neighbors, but found a couple of nearby softies who would take them in, namely us.

It's true we'd been thinking of getting a dog sometime down the road, so my husband takes the advent of the puppies as A Sign. They're what's tactfully known as a "mixed breed." Never mind that they have a Chow somewhere in their mysterious

genetic past, and Chows are probably our least-favorite kind of dog.

Never mind that our budget has been sorely stressed by the cost of two leashes, two collars, two feeding bowls and a huge bag of dog chews. Never mind that we've had to spend a fortune on flea baths, shots, heartworm pills and other nostrums too numerous to mention.

In addition, there is the chilling fact that we have two cats, queens of all they survey, who are not amused by these puppies, Sign or no Sign. And we also face the prospect of potty training two large dogs before winter sets in (being a softy by definition includes letting the dogs live in the house). You can see what lies ahead for us.

All of which leads me to the conclusion that, at least in our corner of the world, animal rights may have gone too far. On second thought, maybe it's human rights that have gone too far.

Maybe our puppies are just one more sign of the human irresponsibility and greed that overtakes our species now and then. But that's O.K.—we're the lucky guys who get to share love and petting.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Simple responses to incisive question

Arriving very early for a choral concert at a church, I bided my time by reading on a bench outside the sanctuary. A woman I knew sat nearby with a book, too. She asked what my small paperback was. I lifted the old Penguin Classics so she could see the cover. "Our books say volumes about how different we are,

Shirley," she said as she flashed her hard-bound Danielle Steele romance at me. My reading was *Pensées* by Pascal.

Running into one another many times after that, the woman and I often chatted about that, noting with amusement we have many things in common—if not our reading material. As for *Pensées*, it wasn't a quick read, because I paused to reflect so often.

Obviously, Blaise Pascal intended that. His journal's title means "thoughts" or "reflections." A 17th-century French

mathematician and physicist, he turned to philosophical and religious thoughts in the last 13 of his 39 years. In a part of *Pensées* called "The Wager," he presents this idea:

"If God doesn't exist, you lose nothing by believing in him; but if God does exist, you lose everything by not believing."

Years before I read *Pensées*, someone asked me, "Why do you believe in God?" I answered, "Why not?" That might seem simplistic or flip, but not to my inquirer; for it led to a lively discussion.

Pascal, who believed in God seriously and deeply, was a staunch defender of the faith, which he claimed seldom developed only through reason. Yet, his manuscript paradoxically supplies multiple reasons why we should believe not only in God but also in the teachings of the Catholic Church. When Pascal died in 1662, he surely learned for himself the answer to his "Wager."

People of his time considered his writing style pleasant, ironic and amusing, according to some modern critics. They also feel

he wrote with "astonishing clarity," but I sometimes found passages confusing. However, his insight into religious truths and the nature of human life is memorable, and Pascal's "Wager" confirmed what many Catholics probably considered themselves.

Of course, there are multiple personal, sensible and theological reasons to believe in God besides "Why not?" Each of us knows and, hopefully, treasures why we choose to do so.

A few years ago, I told someone searching for spiritual answers that I always keep her in my prayers. "But I don't believe in God," she said matter-of-factly.

"That's okay, dear. God still believes in you," I smiled, knowing that God loves everyone despite their doubts. A couple years later, she became a woman with strong faith.

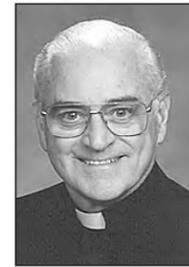
Why not?

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Spirituality for Today/Fr. John Catoir

Vote your conscience

A woman told me recently that she wasn't going to vote in November because



she was anti-abortion and at the same time fiercely opposed to the death penalty. Since Gore is pro-choice and Bush is for the death penalty, she was opting out of the process.

I advised her against sitting on the sidelines.

There is never going to be a perfect candidate. Religious people have to make prudential judgments based on the preponderance of evidence available. The United States is the only remaining superpower, and every citizen counts in keeping our leaders on their toes.

If you do not vote your conscience in these matters, you will fail in your patriotic duty.

Way back in 1964, long before I was director of The Christophers, I interviewed Dorothy Day, co-founder of the Catholic Worker movement. Her cause for canonization is now pending.

Day often talked about the importance of voting your conscience. She celebrated the tremendous freedom that the laity have in the Church. In fact, she said, as a convert to the faith it was this freedom that attracted her to the Church in the first place.

"I don't think I could stress this

'There is never going to be a perfect candidate. Religious people have to make prudential judgments based on the preponderance of evidence available.'

enough," she said. "Our freedom comes from the Gospels. Christ never coerced anyone."

I asked her whether her involvement as a social activist ever had gotten her in trouble with the hierarchy. She brushed it off and said: "What if there is a strike for better wages? Do the bishops listen to the people who are on strike or do they listen to the bosses? How are they going to direct the laity?"

She believed that many conflicts have to be hammered out by means of public debate. The bishops are clearly pro-life, which means they are also against the death penalty. How will they vote? Will they differ from one another? Who knows? Probably yes, but I'm sure each one will vote his conscience.

Did you know that diocesan Catholic newspapers risk losing the Church's tax-exempt status if they promote one candidate over another? Many no longer take political advertisements.

Of course, there will be some zealous priests and members of the laity who will insist that a Catholic should vote on the basis of the abortion issue alone, but even though the anti-abortion agenda is meritorious, I find this view too simplistic. The election should not be subject to a litmus test on one issue.

In the last presidential election, 65 percent of all Catholic women voted for the Democrats. The bishops never dictated how they should cast their vote, nor did they condemn the women after the election for voting as they did.

These women did not think that they were voting for abortion, any more than a vote for Bush in the next election would imply that the person voting was in favor of the death penalty.

Pray for the grace to make the right decision, all things considered, and put your mind at ease.

(Father John Catoir is a regular columnist with Catholic News Service.) †

Twenty-sixth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 1, 2000

- Numbers 11:25-29
- James 5:1-6
- Mark 9:38-43, 45, 47-48

The Book of Numbers supplies the first reading this weekend.



Numbers rarely is used in the biblical readings at Mass, nevertheless it is an interesting Scripture.

It is among the Pentateuch, the first five books of the Bible. These books, attributed by tradition to Moses—but more

exactly in terms of the modern sense of authorship composed to relay the mind and words of Moses—formed in ancient times the kernel of Jewish law and belief. They still are the cornerstones of Judaism.

This law and this belief were formed as the Hebrew people struggled across the Sinai desert, fleeing slavery in Egypt and searching for the land that God had promised them. Moses, of course, was their leader because he was God's spokesman.

The Pentateuch often recalls the confusion and, at times, intrigue and rebellion that were part of this long, uncertain and greatly demanding journey.

That two men rose from the ranks and presumed to prophesy probably was not unusual. It may have been that they did offer themselves as the rivals or replacements of Moses. Perhaps they simply saw themselves as echoes of Moses, or maybe they felt the holy impulse to use their own voices to call the people to trust and faith in God.

Joshua, the principal lieutenant of Moses in this venture, had misgivings about these men. He urged Moses to silence them.

Moses replied that the men were not to be silenced because God speaks in many ways and through many voices. The great prophet then mused that it would be a welcome development if all of the people seemed eager and willing to speak of God!

The Epistle of James is the second reading.

This passage paints a picture given in other New Testament writings. The early Christian community was a cross-section of the ethnic, economic and social reality of the time. Some of the first Christians, such as Joseph of Arimathea, were politically fortunate. Others, such as Lydia, were quite wealthy. Many were less successful in earthly terms.

In this reading, James—the first bishop of Jerusalem, who was thought to have been a close relative of Jesus, perhaps the Lord's foster brother, Joseph's son by an earlier marriage—addresses himself to wealthy persons within the community.

James reminds these affluent members of the Church that their riches are quite impermanent.

He rebukes these people for mourning over the losses of their wealth. They created their own grief, he bluntly tells them, since they gathered for themselves material wealth, and often at the price of denying charity and even justice to the poor.

St. Mark's Gospel furnishes this Liturgy of the Word with its last reading.

The reading is a collection of sayings of Jesus. As the Lord proceeds, the first incident relates the story of John, an apostle, hurrying to tell Jesus that a man is expelling demons in the Lord's name. The man is a stranger, and John expects—and wants—Jesus to disavow him.

Jesus replies simply by observing that if the man commands demons because he believes in the Lord's power, then even if the man is unknown, he is not outside the fold. His faith gives him power.

The Lord elaborates. Anyone who acts in the name of Christ with sincerity will be blessed.

As the story continues, Jesus very directly and very frankly warns that if a hand is the cause of sin, or an eye, it would be better to be maimed by removing these parts from the body than to sin. Nothing is more important than union with God.

Reflection

For weeks, the Church has been proclaiming the identity of Jesus. He is the Son of God, the Redeemer and the Risen.

Now, in these readings, it repeats its message that Jesus is Lord, but it also

Why does it make a difference to us when we know why someone is angry or quiet or poorly dressed? I think it's because we allow them to enter into the mystery of who we are.

A story on one of the evening news shows reported that panhandlers substantially increase their take by citing a specific purpose for the request, such as "A dollar for the bus?" The wallet opens because the giver is allowed to participate in the story.

When we don't know someone's story, we remain a spectator, and we invent one for them.

I heard the story of "The Stuck-up Man" while on retreat recently, and he stayed with me. I could identify with him. This story also gave me the opportunity to examine my own tendencies to cast strangers in roles that fit my paradigms, depriving them of their uniqueness, individuality and the rightful place for their story in the book of life.

By Colette Shanahan

My Journey to God

The Stuck-up Man

Young Neil watched the Jewish man pass by the store each day, eyes focused on the ground. Most residents of this New York neighborhood came inside the Italian grocery store and lingered awhile before the screen door closed on their tales of the day with its various illnesses and tragedies, but the Jewish man never came in, never said hello.

Neil knew the customers and their families as well, having delivered groceries to their homes for several years.

One day, the Jewish man stopped at the store and walked briskly to the counter to request an item. Neil watched as the man talked quietly with his grandmother, then she handed the man his change and sent him off with a sympathetic smile.

Neil asked his grandmother, "What did the stuck-up man want?"

Instead of an answer, she replied kindly, "He's the stuck-up man to you because you don't know his story."

What is it about a person's story that makes us so much more compassionate?

(Colette Shanahan is the associate director of programming for Fatima Retreat House in Indianapolis.)

Daily Readings

Monday, Oct. 2
The Guardian Angels
Job 1:6-22
Psalm 17:1-3, 6-7
Matthew 18:1-5, 10

Tuesday, Oct. 3
Job 3:1-3, 11-17, 20-23
Psalm 88:2-8
Luke 9:51-56

Wednesday, Oct. 4
Francis of Assisi, religious
Job 9:1-12, 14-16
Psalm 88:10-15
Luke 9:57-62

Thursday, Oct. 5
Job 19:21-27
Psalm 27:7-9, 13-14
Luke 10:1-12

Friday, Oct. 6
Bruno, priest
Blessed Marie-Rose Durocher,
virgin
Job 38:1, 12-21; 40:3-5
Psalm 139:1-3, 7-10, 13-14
Luke 10:13-16

Saturday, Oct. 7
Our Lady of the Rosary
Job 42:1-3, 5-6, 12-17
Psalm 119:66, 71, 75, 91,
125, 130
Luke 10:17-24

Sunday, Oct. 8
Twenty-seventh Sunday in
Ordinary Time
Genesis 2:18-24
Psalm 128:1-6
Hebrews 2:9-11
Mark 10:2-16
or Mark 10:2-12

summons all those who hear the Gospel to follow Christ. Discipleship is a free choice. No one is dragged into following the Lord Jesus.

It also brings with it the life of God in grace, made possible for us in Jesus and in our baptismal unity with Jesus. This life impels us to love, and acquainting others with Jesus, calling others to God is an act of love for them.

As the men who were in the desert with Moses, and as the man who was unknown to the apostles but expelling demons in the name of Jesus, we may be

moved to proclaim the Good News by our words and actions. We cannot wait for a formal invitation! The Spirit dwells within us, if we are loyal to the Lord, and the Spirit moves us.

Obscuring our vision, and distracting us, is the lure of earthly things and earthly reasoning. We must hear the words of James today as if they were addressed to us. Indeed, they are addressed to us, taken by the Church to be used as its own message for our salvation and spiritual betterment. It is for us to listen, ponder and respond. †

Question Corner/Fr. John Dietzen

Communion of saints unites living and dead

Q I hope you can help me with a question from my young nephew. He



recently lost his grandmother, and has been quite upset.

At the funeral, I told him that he would see his grandmother someday, and that until then she would be looking out for him. I understand this is what the "communion of saints" is about, but I'm not sure.

Does this mean the "living" have some kind of bond with the "dead" and that there is some contact between us? My nephew is 10 years old. (New York)

A That is exactly what the doctrine of "communion of saints" is all about; not only that there is a bond, in Christ, between us who are still on our earthly pilgrimage, but that this bond extends beyond death.

The reference to the communion of saints is found in the Apostles' Creed before the year 500, but it was already spoken of in the Eastern Churches before that.

The doctrine is founded on the truth that the Church of Jesus Christ is a fellowship, a communion of members that is formed by the Father, in Christ, through the work of the Holy Spirit. This communion is a gift of love and grace from the Father and the Son, with the Spirit forming a fellowship of those who receive that love and grace (2 Cor 13:13).

For this reason, the communion that is formed is not broken by death. It continues as a living intercourse between us on earth and those who have gone into eter-

nity before us.

The *Catechism of the Catholic Church*, quoting the Vatican II "Constitution on the Church" ("Lumen Gentium"), puts it quite explicitly and beautifully: "So it is that the union of wayfarers with the brethren who sleep in the peace of Christ is in no way interrupted, but on the contrary, according to the constant faith of the church, this union is reinforced by an exchange of spiritual goods" (49).

Just as the interaction of the communion of Christians here on earth helps us come closer to Christ, so our communion with those in heaven joins us together with Christ, from whom flows all "grace and the life of the people of God" ("*Lumen Gentium*," 50).

So you are on the right track with your nephew. This interplay of support and fellowship with those who have died—with his grandmother—should be a source of genuine consolation and encouragement for him, as it should be for all of us.

God has told us all this is true. He has obviously not, however, given us the details of how he makes it all work out. But those are not necessary.

All we need to do, as St. Paul reminds us, is to lovingly bear with one another, with humility, gentleness and patience, to preserve that communion of peace which the Spirit has brought about.

When we do that, the bond, the connection of love, is made more fruitful, not only between us who are still "on the way," but also between us and those who are already with God in eternity (Eph 4:1-4).

(Send questions to Father John Dietzen at Box 325, Peoria, IL 61651 or by e-mail at jjdietzen@aol.com.) †

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

September 29

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Dr. Rebecca Evans, Alzheimer's research, 1 p.m. Information: 317-236-1565.

St. Mary-of-the-Woods College, Hulman Hall, Room 207, Terre Haute. "Earthform and Stories of Home," Sister Marion Honors, CSJ, 7 p.m. Information: 812-535-5160.

September 30

Kordes Enrichment Center, 841 E. 14th St., Ferdinand. Day of prayer, "Centering Prayer, Bishop Gerald A. Gettelfinger of Evansville, 8:30 a.m.-3:30 p.m. EST., \$40 including lunch. Information and registration: 812-367-2777 or 800-880-2777.

Cathedral High School Performing Arts Center, 5225 E. 56th St., Indianapolis. "The Kentucky Cycle," Part III (plays 7, 8, 9), 4:30 p.m., Part I (plays 1, 2, 3), 7 p.m., \$10. Information: 317-543-4942, ext. 380.

October 1

Holy Family Parish, Main St., Oldenburg. Festival, chicken and roast beef dinners, 10 a.m.-4 p.m., games, crafts, quilts, baked goods, etc.

Archbishop O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. Dr. Mark Ginter, "Abortion and the Conscience of a Catholic Voter," 7 p.m. Information: 317-357-8352.

St. Joseph Parish, 2607 St. Joe Rd. West, Sellersburg. Fall

festival, chicken dinner, turkey shoot, homemade dumplings, games and booths. Information: 812-246-2512.

Cathedral High School Performing Arts Center, 5225 E. 56th St., Indianapolis. "The Kentucky Cycle," Part III (plays 7, 8, 9), 4:30 p.m., Part I (plays 1, 2, 3), 7 p.m., \$10. Information: 317-543-4942, ext. 380.

October 2

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. Dr. Kim Davidson, 7-8 p.m., discussion regarding Catholic faith's expression in four generations since World War II. Information: 812-339-5561.

October 3

Roncalli High School, 3300 Prague Rd., Indianapolis. Archdiocesan Special Education Task Force, Surviving with Special Needs, information night for parents, teachers and learning disabled, 6-9 p.m. \$5. Information: 317-236-1430.

October 4

Sacred Heart Church, 1530 Union St., Indianapolis. Blessing of Pets, in honor of St. Francis, courtyard, 7 p.m. Information: 317-638-5551.

October 6

St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis. Catholic Charismatic renewal of central Indiana, Mass and healing service, 7 p.m. Information: 317-955-6000.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave

Maria Guild business meeting, 12:30 p.m.

October 6-8

Fatima Retreat House, 5353 E. 56th St., Indianapolis, weekend retreat, "The Life and Works of St. Paul." Information: 317-545-7681.

October 8

St. Luke Church, 7575 Holiday Dr. E., Indianapolis. Couple to couple league, natural family planning classes, four-class series, 9 a.m. Information: 317-259-4373.

October 10

St. Mark Church, 535 E. Edgewood Ave., Indianapolis. Divorce and beyond program, six-week program, 7-9 p.m. \$30. Registration: 317-236-1596 or 800-382-9836, ext. 1596.

St. Christopher Church, 5301 W. 16th St., Indianapolis. Couples communication, David Burkhard, second in a three-part series. Information: 317-241-6314.

October 14

German Park, 8600 S. Meridian St., Indianapolis. Sacred Heart Church, Fall Fling, grand picture, 3:30 p.m. Mass to follow. Information: 317-638-5551.

October 15

St. Isidore Church, HCR 64, Bristow. Annual shooting match, fall festival, ham and turkey shoot, 11 a.m., closed match beef and pork, 2:30 p.m. Information: 812-843-5713.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 10 a.m.

St. Rita Church, Indianapolis. Mass in Vietnamese, 2 p.m.

St. Anthony of Padua Church, Clarksville. "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, Indianapolis. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Prayer group, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30-3:30 p.m.

St. Anne Parish, Hamburg. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), Indianapolis. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Thursdays

St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, New Albany. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.

St. Malachy Church, Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, Indianapolis. Euchre, 7 p.m. Information: 317-638-8416.



"Stick to your own trespasses."

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Fridays

St. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

St. Lawrence Chapel, Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Pro-life rosary, 10 a.m.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays

Clinic for Women, E. 38th St. and Parker Ave., Indianapolis. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 4 p.m.

Monthly

First Sundays

St. Paul Church, Sellersburg. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, Indianapolis. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, Indianapolis. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

Sacred Heart Church, 1530 Union St., Indianapolis. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, Bedford. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

St. Joseph University Church, Terre Haute. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

—See ACTIVE LIST, page 25

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The Active List, continued from page 24

St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

◆◆◆
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

First Saturdays
St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

◆◆◆
Little Flower Chapel, 13th and Bosart, **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

◆◆◆
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

◆◆◆
Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

◆◆◆
St. Mary Church, **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays
Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays
St. Pius X Parish, **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays
Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

◆◆◆
St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays
Archbishop O'Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., **Indianapolis**. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Gospel of Life Sister Diane Carollo, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays
Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles

south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

◆◆◆
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 783-1445.

◆◆◆
Archbishop O'Meara Catholic Center, **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

◆◆◆
Holy Family Parish, **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

◆◆◆
Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., **Indianapolis**. Mass, 2 p.m.

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

◆◆◆
St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction. †

LETTERS

continued from page 5

outcast from the Church of my childhood, denigrating those gay men and lesbians who stayed in the Catholic Church. But by the grace of the Holy Spirit, I decided to take back the power I had given away to the institutional Catholic Church by leaving my faith and reclaim my rightful place as a child of God and brother of Jesus.

On the morning that a Catholic hero stood up during Mass on behalf of gay and lesbian Catholics, we sang the Our Father. With

hands clasped and arms raised, I felt the energy pass through me to every member of the congregation and back to me again. I thought about that intention again, believing that this energy—God's peace and love—was not just passing through us but through other Catholic congregations, outcasts from the Church, and the world around us. I continued to pray that other Catholic churches may feel that energy from our prayers and become accepting and welcoming of all God's children, realizing the gifts that all of us bring to the table.

Drew Carey, Indianapolis



Pro-life activists march against abortion in Mexico City Sept. 24. Some politicians are seeking to tighten abortion controls while Mexico City Mayor Rosario Robles has proposed reforming anti-abortion law to ease the ban.

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BETTERMAN, Patricia Ann, 49, St. Malachy, Brownsburg, Sept. 18. Mother of Tara and William Betterman. Grandmother of three.

BORDERS, Margaret F., 79, Little Flower, Indianapolis, Sept. 7. Wife of Russell Borders. Mother of Rose Adkins, Rita Lang, Roberta Mileham, Roxann Young, Raymond, Richard and Ron Borders.

BUCHANAN, Ruth M., 87, St. John, Osgood, Aug. 29. Sister of Charles Boesche.

BURNS, Eileen, 81, Good Shepherd, Indianapolis, Sept. 13. Mother of Anita Fentz. Grandmother of two.

CLARK, Alice L., 86, St. Paul, Tell City, Sept. 12. Wife of James G. Clark. Mother of Janice Schriefer and Joe Neyenhaus. Stepmother of Patrick and Richard Clark. Sister of Oneal Cassidy and Ollie Gammons. Grandmother of four. Step-grandmother of five.

CRONIN, Gerald F. (Jerry), 59, St. Mary, Greensburg, Sept. 20. Husband of JoAnn Cronin. Father of Andrey, Kevin and Todd Cronin.

Brother of Carol Cronin and Barbara Hoffbauer. Grandfather of two.

DAVIS, Gene, 77, Sacred Heart, Jeffersonville, Sept. 10. Father of Barbara Bunag, Christina Case, Terese Kiraly, Laura Midden, Ellen, Thad and Tim Davis. Brother of Louise Bower. Grandfather of 14. Great-grandfather of three.

EGGLES, Geraldine M., 72, St. Vincent de Paul, Bedford, Sept. 13. Mother of Carol Alexander, Barbara Tinsley, Joseph, Richard and Vincent Eggles. Sister of Joan Huttoning and Fred Tucker. Grandmother of eight.

FARRINGTON, Catherine A. (Smith), 75, St. Roch, Indianapolis, Sept. 12. Aunt of several.

FEUQUAY, Helen Margaret, 79, Sacred Heart of Jesus, Terre Haute, Sept. 15. Wife of James W. Feuquay Sr. Mother of David, James Jr. and Jerry Feuquay. Sister of Charles and James Fetch. Grandmother of 10. Great-grandmother of 16.

GAGNE, Joseph U., 76, Little Flower, Indianapolis, Sept. 15. Husband of Phi-Chu Gagne. Father of Mei Hsiang Lorick, Mei Lin and Wen Hsin Gagne. Grandfather of two.

GALLAGHER, Paul, 78, Holy Family, Richmond, Sept. 11. Husband of Marjorie Gallagher. Father of John, Mark and Mike Gallagher. Grandfather of six.

GARDNER, John, 78, Sacred Heart, Jeffersonville, Sept. 3. Husband of ReHa Gardner. Father of Kathryn Marshall,

Charlotte Palmerton, Kathryn, Sharon, James and John Gardner. Grandfather of 15. Great-grandfather of three.

HAMLIN, Dorothy L. (Heck), 88, St. Jude, Indianapolis, Sept. 16. Mother of Lucille Kupzyk. Sister of Mary Lucille Marks. Grandmother of two.

HAMMEL, Virginia R., 82, St. Gabriel, Indianapolis, Sept. 7. Mother of Anna Dodson. Sister of Anna Hughes and William O'Brien. Grandmother of two. Great-grandmother of two.

JOHNSON, Janet (Murphy), 65, Annunciation, Brazil, Sept. 14. Mother of Tommi Eaglin, Jerri Lynn Eder, Todd James, Tammi Trout, Monica Reinhoehl, Mike and Steve Johnson. Grandmother of nine. Great-grandmother of one. Sister of Mary Irene Hawkins.

KEITH, William J., 62, Sacred Heart, Jeffersonville, Sept. 3. Husband of Judith Keith. Father of Nora Abbott, Debra Taylor and Jonathan Keith. Grandfather of five.

LeCLERE, Delphine Mary, 99, St. Paul, Tell City, Aug. 29. Sister of Florence Menze.

NOBLET, Basil Leon, 80, St. Christopher, Indianapolis, Sept. 14. Husband of Ann Rita Noblet. Father of Al, Basil, David, Jerry, Tom and Vincent Noblet. Brother of Betty Jo Hoffman.

Franciscan Sister Alma Scheidler was a teacher

Franciscan Sister Alma Scheidler died Sept. 17. She was 92.

A funeral Mass was celebrated at the Motherhouse Chapel of the Sisters of St. Francis in Oldenburg on Sept. 19.

Born in Millhousen, the former Sister Mary Antonita entered the Oldenburg Franciscan community in 1929 and professed her final vows in 1936.

Sister Alma taught at St. Mary, North Vernon; St. John, Enochsburg; St. Vincent de Paul, Bedford; St. Lawrence Lawrenceburg; and St. Mary, Greensburg. She also taught in Ohio. Sister Alma retired in 1990 to the motherhouse in Oldenburg.

Many nieces and nephews and cousins, including Oldenburg Franciscan Sister Jonette Scheidler of Greensburg, survive her.

Memorial contributions may be made to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

OBERMEYER, Marcella C., 86, Holy Family, Oldenburg, Sept. 19. Mother of Rose Marie Whitfield, Edward, Gilbert, Jerome, Richard, Robert and Ronald Obermeyer. Sister of Romilda Wilson. Grandmother of 15. Great-grandmother of 11.

OCAMPO, Panciono B., 77, St. Mark, Indianapolis, Aug. 30. Husband of Rufina Fernando Ocampo. Father of Janet Boehm, Josefina Jimenez and Jomar Ocampo. Brother of Melencio and Ricardo Ocampo. Grandfather of five.

PANGBURN, Jack, 80, Sacred Heart, Jeffersonville, Sept. 13. Husband of Florence Pangburn. Father of Jeff and Kris Pangburn. Brother of Evelyn, Emily and Shirley Scarberry.

PROVENZANO, Johann Marie, 56, St. Christopher, Indianapolis, Sept. 12. Wife of Nicholas J. Provenzano. Mother of Mark J. Provenzano. Daughter of Rosalie Siriano. Sister of Sam Siriano.

RAMSEY, Ethlyn B., 79, Immaculate Heart of Mary, Indianapolis, Sept. 8. Mother of Jon Ramsey. Grandmother of two.

REUTER, Thelma Mae (Brown), 81, St. Ann, Indianapolis, Sept. 15. Mother of Ann Marie Garrett, Darlene Fink and John Reuter. Sister of

Phylis Kurtz and Roberta Young. Grandmother of 13. Great-grandmother of 14.

ROELL, Rose Marie, 42, St. John the Baptist, Dover, Aug. 30. Mother of Daniel, Katie and Michelle Roell.

STROOT, Clarence A. 87, St. Margaret Mary, Terre Haute, Sept. 16. Father of Darrell, Dennis and Donald Stroot.

Providence Sister Noel Waters was a pastoral associate

Providence Sister Noel Waters died on Sept. 16 in Karcher Hall at Saint Mary-of-the-Woods. She was 81.

A funeral Mass was celebrated on Sept. 19 in the Church of the Immaculate Conception.

Born in Indianapolis, the former Bernice Marcella Waters entered the congregation of the Sisters of Providence in 1965, professed first vows in 1968 and final vows in 1971.

Sister Noel ministered in Indiana as a secretary, pastoral minister, administrator, business office assistant and pastoral associate. †

Brother of Helen Dowell and Frances Wilson. Grandfather of six.

TODD, Paul E., 88, St. Mary, Greensburg, Sept. 15. Husband of Wanda L. (Fewell) Todd. Father of Lisa Stuehrenberg and Michael Todd. Brother of Inez Craig and Fern Todd. Grandfather of one.

WEBER, Mark T., 49, St. Philip Neri, Indianapolis, Sept. 5. Son of Frank Weber. Stepson of Norma (Spaulding) Weber. Brother of Lynn Lorenzano, Jan Taylor, Bruce and Jim Weber. Stepbrother of Victoria Burgess and Carol Lougen.

WHITE, Helene Geraldine (Frandenbush), 68, Mary Queen of Peace, Danville, Sept. 11. Wife of Howard W. White. Mother of April Brandenburg, Heather Hertz, Holly Pankau, Charlene Sweeney, Laurel Staggs, Greg and Ronald White. Grandmother of 15.

ZIMMER, Antoinette, 96, St. John the Baptist, Dover, Aug. 28. Mother of Roberta Buschur, Ruth Durwin and Mary Lou Vogelgesang. Grandmother of 14. Great-grandmother of 29. Great-great-grandmother of 27. †

The Criterion now has a home on the World Wide Web!

If you have internet access through your computer at home or in the office, you can access the electronic version of *The Criterion*. Every week the website is updated with special on-line versions of your weekly archdiocesan newspaper. Use it to catch up on all the important local news from around the archdiocese.

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Pope enters St. Peter's Square

Pope John Paul II enters St. Peter's Square behind a painting of the Blessed Virgin Mary Sept. 24.

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Marketing Professional

The Sisters of Providence of Saint Mary-of-the-Woods, IN, are searching for a full-time marketing professional to lead and direct a marketing plan for the mission and ministries of the Congregation to a national audience. This is a new position in the Office of Congregational Advancement. The Sisters of Providence, a Congregation of nearly 600 Roman Catholic women religious, are committed to works of love, mercy and justice through a variety of ministries. Saint Mary-of-the-Woods is located about five miles northwest of Terre Haute, IN and 70 miles southwest of Indianapolis.

Qualifications: Applicants should have a degree in marketing and 3-5 years of marketing experience, as well as an understanding of the commitment to religious life and values. Prior experience with a religious congregation or related organization is beneficial. Also, applicants should possess strong writing, organizational and computer skills, and high levels of creativity and energy. The successful candidate must demonstrate excellent leadership and communications skills and should have experience in interacting with executive-level leadership.

Responsibilities: Design and implement a comprehensive marketing plan; conduct and analyze research; manage a variety of marketing tasks including presentations, special events, print materials and advertising.

Salary and benefits: The Sisters of Providence offer a competitive salary and an excellent benefits package.

Application procedure: Applications will be accepted until October 20, 2000. Review of applications will occur after that date and will continue until the position is filled. Please submit a letter of application, including an expected salary range, résumé, some samples of your most successful work, and the names, addresses and phone numbers of three references to:

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1 Sisters of Providence
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High School Principal

Seton Catholic High School in Richmond, IN will open in the Fall of 2001 and is currently seeking qualified applicants for the position of principal. Beginning with an anticipated first year class of 40 students, the school will expand over the next several years to a final projected enrollment of 250 students. The high school will offer a college preparatory curriculum in a newly renovated state of the art facility.

Candidates must be practicing Catholics, hold, or be eligible for, an Indiana secondary administrator's license and have experience in an administrative position. Application deadline is December 1, 2000.

Send résumé and cover letter to:

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HEART

continued from page 3

Mother's statue.

A busload of young people came from St. Francis Church in Teutopolis, Ill., where the former pastor has been stationed. The present pastor, Franciscan Father Michael Barrett, took over the pastorate of Father Robert Seig, now in Illinois.

Members of most of the Indianapolis South Deanery parishes participated, as did Roncalli High School students (a bus brought the tennis team), Central Catholic Elementary School students, Catholic home school students and Marian College students. Sacred Heart Parishioners from Cicero helped. St. Francis Hospital and a half-dozen businesses donated time and skills.

Diane Van Sickle, communications coordinator said, "The response we've

had is marvelous!"

Michael Perigo was co-moderator of the program with pastoral associate Jeri Warner. He said that the strong Knights of Columbus ties with the parish helped. The Mater Dei Council provided food and lunches for the 210 workers who arrived in the morning. Perigo praised the support of Rose Bonwell of Concord Community Development Corp.

Perigo said that the parish idea grew from a Miracle Day project developed by the Disciples of Christ (Christian). A leader of the Church's National Benevolence Association came from St. Louis to look over their plans and advise the committee. Perigo was pleased with the ecumenical spirit of the event, noting that Downey Avenue and Olive Branch Christian Churches and the Immanuel United Church of Christ participated.

Besides helping a lot of residents, Perigo said, "It is good for Sacred Heart." †



Volunteers paint a house near Sacred Heart Church in Indianapolis as part of the parish's Angels from the Heart neighborhood clean-up project to celebrate the parish's 125th anniversary.

Providence House for Children opens homes in Floyd County

By Susan M. Bierman

GEORGETOWN—A large crowd gathered on Sept. 15 for the dedication of Providence House for Children's group and family reunification homes.

"It is the motivation of heart that makes all the difference. Literally hundreds of people with generous hearts, integrity and beneficence have caused heaven and earth to meet here today," said Providence Sister Barbara Ann Zeller, president of Providence Self Sufficiency Ministries Inc. and Guerin Inc.

The \$1.2 million Phase I project boasts three completed buildings in the Providence House for Children complex.

It includes two group homes for foster children and a reunification duplex home for families. The homes were constructed

by Guerin Inc. for Providence Self Sufficiency Ministries Inc. (PSSM), an incorporated ministry of the Sisters of Providence of Saint Mary-of-the-Woods.

The complex is built on 12.48 acres donated by the Archdiocese of Indianapolis.

Providence House is a PSSM program that provides shelter and care for children who have been removed from their parents due to abuse and/or neglect.

"This place will be a safe secure harbor for families being reunited. It will be a comforting, challenging shelter helping to realize strength in the face of their insufficiency," Sister Barbara Ann said.

The group homes will be ready for operation in mid-October following a state inspection on Oct. 5.

Several people and organizations were

honored during the dedication ceremony. The Archdiocese of Indianapolis was honored for its support and for the donation of the land for the complex.

"There were a lot of people who made this happen. The archdiocese is really happy to be to be among those," said Msgr. Joseph F. Schaedel, vicar general.

The reunification house, named Guerin House, is dedicated to the Archdiocese of Indianapolis. Guerin House is named after Blessed Mother Theodore Guérin, who founded the Sisters of Providence of Saint-Mary-of-the-Woods.

The two group homes are named for and dedicated to the builder and contractor of the project. The Sprigler House is dedicated to contractor Bill Sprigler of Floyds Knobs and the Wilson House is dedicated to Rick Wilson of R.J. Wilson Builders of

Sellersburg. Both men and their companies donated hours of labor, expertise, services and building materials for the project.

The paved Unruh Drive that leads up to the complex carries the namesake of its sponsors, Jeannie and Vic Unruh of Mac Construction of New Albany.

Sister Barbara Ann also thanked and honored several others who gave generous donations for the project. She also recognized State Rep. William Cochran for his work to obtain state funds and special grants for Providence House for Children.

Following the dedication ceremony, Sister Barbara Ann announced that ground would be broken for Phase II of the project within weeks. Costing \$1.2 million, Phase II includes a third group home for children, a four-plex for reunification for families and children and a training center. †

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